

REFORMED CHURCH MESSENGER

Young People's Number



Behind the night
Waits for the great unborn, somewhere afar,
Some white tremendous daybreak. And the light,
Returning, shall give back the golden hours.
Ocean a windless level. Earth a lawn,
Spacious and full of sunlit dancing-places,
And laughter and music, and, among the flowers,
The gay child-hearts of men, and the child-faces.
O heart, in the great dawn!

—Rupert Brooke.



PHILADELPHIA,
JANUARY 19, 1933

ONE BOOK A WEEK

THE CONVERSION OF THE CHURCH

The Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York, has not only restored a big Church facing the "downtown" problem to a centre of power and influence in the city's spiritual life, and has not only been, probably, the city's most active clerical co-laborer with Frank Buchman in the house parties and campus meetings that have become famous, but he has become the most outstanding exponent and protagonist of the Buchman movement through lectures and books. His book, "Twice Born Ministers", published in 1929, gave rise to much comment both in press and pulpit. It was a story of the actual experience of ten or twelve clergymen who, discouraged and defeated, enmeshed in conventional religion and with enthusiasm quenched, began practising the presence of God, entered into real, intimate union with the living Christ, and making the adventure of winning individual souls to Christ, found both the joy of Christian ministry and the success in work they had craved but could never find. It was written for ministers and was a call to them to forget everything else and by personal ap-

proach to individuals, fulfill the real calling of the ministry.

Mr. Shoemaker's new book, **The Conversion of the Church** (The F. H. Revell Co., \$1.25), is a call to the Church at large, a call for the transformation of the often timid, ineffective, over-organized Church which we see and know, into the Church which Christ intended, the fellowship of His radiant followers, His brotherhood and His body. "I believe that He founded and loves the Church, and gave to Her His Cause in the world. We must rediscover His will for the Church." As my readers know, the genius of the Buchman Movement—now called the Oxford Group Movement—is work with individuals. If you have been converted go and find your brother and bring him to Christ. It emphasizes and practises as most effective methods group meetings for personal confession, sharing of religious experience and mutual experience in the Christian life and mutual guidance. Mr. Shoemaker boldly gives expression to this conviction of the real task of the Church in his opening lines: "I believe that the primary work of the Church is the remaking of the inner

lives of individuals, through the power of the living Christ. . . . I think that the great practical apostasy of the Church in our time lies in the forsaking of the great function of 'the cure of souls', so that this has fallen either into disuse or into other hands; while the Church is busy with other things."

The first chapter is devoted to showing the ineffectiveness of the Church to accomplish great things or win the world to Christ; or even to stimulate the religious life of its members to any ardent or radiant Christian life. It is absorbed in preaching; organizations; all sorts of societies; committees; social, industrial and international reform; formal religious education—everything except the leading of individuals to absolute surrender to Jesus Christ. These things have their places, but there are scores of ministers who would give anything to be rid of their parish houses, their clubs and guilds, eternal committee meetings, and many of them are coming to doubt if the "social gospel" has not been overdone. Mr. Shoemaker thinks very decidedly that it has, or, at least, that the

(Continued on Page 21)

INTERNATIONAL CHRISTIANITY

By Dr. A. V. Casselman

(During this Epiphany Season there will appear in this space special news fresh from the field which has immediate bearing upon the present missionary situation.)

"A PRETTY THIN LINE"

A very interesting and significant letter was received recently from the Rev. Jesse B. Yaukey, one of our evangelistic missionaries in China and at the same time a member of the staff of Hoy Memorial Hospital at Yochow. In this letter Missionary Yaukey gives us a glimpse of the work and problems of our China Mission today. Incidentally, also, he uses this sentence from which we get the subject of this week's sketch: "We are a pretty thin line and need reinforcements badly."

"We are at the point where the coming of someone who can step in and take hold of the nursing work where we need help so badly, may easily be the thing which will decide whether or not the hospital can continue to operate.

"Our nursing is actually the chief channel through which the Christian hospital must make its Christian testimony. If we do not show a Christian spirit there, our preaching only turns on us to condemn us. From this standpoint it is more essential that the nursing work shall be in charge of a missionary than that the head doctor shall be a missionary. Good nursing depends so much on personality, whereas the doctor's skill depends more on scholastic training, although Dr. Liang's fine Christian spirit and his sympathy with his patients is one of his chief assets.

"If we can get our nursing service cleared up in the course of these coming months, I think that we shall be able to consider our hospital on safe footing by the end of another year. If we cannot, it might be necessary and also advisable for us to close. Just before I came away on this trip, Dr. Liang presented his resignation as an evidence of his feeling and discouragement with things after the completion of a year of service with us. I think that it was more a gesture than anything else but it was, nevertheless, a thing which cannot be disregarded. His leaving would set us

back very much. Our financial deficit continued to grow through this summer and in spite of the fact that Mrs. Yaukey had \$246 to turn over to the hospital as the proceeds from her sale of cloth on Kuling this summer and we were able to report financial contributions from our campaign amounting to \$970, we still had a deficit of \$1,680 at the end of September. Of this sum, Mrs. Yaukey and I personally have advanced \$1,200, the rest being carried in outstanding bills and back salaries. The Board of Directors at this September meeting where the above deficit was considered, was in a mood to reduce the staff, but final decision was delayed two weeks and in that time the staff prepared a petition asking for a reduction of ten per cent in their salaries until this difficulty had been resolved and so this was the action taken. I was very much encouraged by this gesture on the part of the staff, and feel that its moral effect on us is likely to be as helpful as the financial saving it nets for us. There is a perceptible effort to gird up all about and if someone can come on soon to help us conserve the spirit which this is generating, it will be a great thing for the hospital.

"You will be interested in knowing of the conference which we have just held with our evangelists. We were together

for eight days. Two days we gave to consideration of the spiritual life of ourselves and our people with Bishop Roots present to help us. Two days were given to agriculture and the help which we as evangelists can give along this line in our fields; and for this we moved our conference bodily to Huping and lived there among the agricultural teachers and students. Two days were also given to popular education and we now have a popular education committee appointed with a budget of \$600 out of evangelistic funds to put on a program of popular education work in our field. One day we gave to health, when our hospital staff took charge and told about first aid work, and also laid a program whereby each one of the evangelists may have a medicine cabinet of common drugs with which to take care of the common ills of the countryside; and one more day was used for studying ways of training in clean recreation. It was a somewhat new departure in evangelists' conferences for us and I think opened up new prospects for us. It is in line with the recommendations of the Butterfield Commission which seem to me to be very sound as they are applied to the situation in China today.

"We are gradually feeling out an approach to our work which will be effective on these new conditions in China. One can feel on so many sides the dissatisfaction with things as they are, in the Church as well as out of it, among Chinese leaders as well as missionaries. One sometimes feels even more among Chinese. There is more of a deep search for what is Christian—not Western but Christian—than I have ever felt in China, in the matters of real life. Dr. Stanley Jones estimates that he senses an ear much more open to the frank statement of the Christian Way and a will to practice it than he found here ten years ago and I think that there is general agreement with his estimate. Those who are looking to the Christian way or the Communist way or any other way are looking to them with a sense of need which is new to me in China. This is one of the outstanding bases for hope in the Christian movement today. We are carrying on much as usual, but the feeling is quite often driven in on us that we are a pretty thin line and need reinforcements badly, and the situation fully justifies their being sent."



Rev. Jesse B. Yaukey

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EDITORIAL

ECONOMIC FACTS IN THE CHRISTIAN EDUCATION OF YOUNG PEOPLE

Young people today are facing an extremely uncertain future. They graduate from our schools and colleges only to find there is nothing for them to do. They are thrust into an economic order that has no regard for human values and holds machines more precious than human welfare.

It must be clear that blind resentment cannot show us the way out. Nor can piety alone find its way in the economic night of our times. Our young people are faced with the task of building a new world, but they must have knowledge as well as piety if they are to see clearly to build a better world than that which is left to them by "the wasted generation". Knowledge can be gained only by a careful study of the facts that have caused the present world-wide unemployment with all its attendant suffering.

Young people must thoroughly understand the evils and iniquities of the present system, and it is part of the educational task of the Church to lead her young people to study economic facts so that they can judge fearlessly in the light of the principles of Jesus' teachings. Let our young people know the cruel fact that this winter at least forty millions of people will face actual starvation in a country where storehouses are overflowing with food and where there is enough for all, and they will be on the way to build a more just economic order. Let them know the bitter facts of our competitive system of ruthless greed that drags humanity down in untold suffering, and they will soon make a larger application of the Sermon on the Mount than has yet been made by the Church. Tell them the facts of the imperialistic intrigues used by our economic leaders to secure world trade and markets for investments, and they will soon demand a better international order. Let our young people know that our bankers force loans upon smaller nations to build useless roads, and they will insist upon a more Christian attitude toward other peoples.

All our Christian education will be in vain unless our young people have the facts of our economic system so they can apply their Christian enthusiasm in an intelligent way. They must know definitely how to make their Christian loyalty function to help God's Kingdom come. To give our young people reliable facts concerning our economic system

is an inescapable part of the program of Christian education and one of the most effective ways of making the principles of Jesus operate in our world.

—CHARLES D. ROCKEL.

SOME RELIGIOUS NEWS

The religious news of the past week has its assets as well as its liabilities. Among the latter we emphatically place the announcement of the passing of *The Baptist*, after an honorable record of 80 years of service of the Northern Baptist Convention. Announcement is made that *The Baptist* has been merged with the *Christian Century*, our foremost undenominational weekly, and Dr. Robert A. Ashworth, the brilliant Editor of *The Baptist*, will become a contributing editor to the *Christian Century*. In reporting this merger, the *Christian Century* says: "Both papers represent the progressive movement of contemporary Christianity; both are evangelical; both believe in the Church and love it; both make Christ pre-eminent; both are social-minded; both believe that new truth is continually breaking from the Word of God and that our age is at once blessed and confused with a fresh disclosure of the divine will, carrying implications of profound change in organized religion and in the social order." The Northern Baptists have now only one weekly, *The Watchman-Examiner*, published in New York, a most excellent journal edited by Dr. Curtis Lee Laws. We cannot help expressing our regret that so interesting and valuable a paper as *The Baptist* has proved to be another casualty of the depression and of the Protestant lack of appreciation of the value of religious journalism.

(2) Recently the *Presbyterian Standard*, published in North Carolina, was merged with the *Presbyterian of the South*, edited by Dr. Wm. S. Campbell, Richmond, Va. Beginning with the new year, this interesting journal is published in a new and greatly improved form and announces a large addition to its editorial staff, including a number of the leaders of the Presbyterian Church, South. We gladly felicitate these friends. Such evidences of improvement and progress in a trying time like this are especially heartening to the friends of the religious press. The Southern Presbyterians are now represented by two high-class

weeklies, *The Christian Observer*, Louisville, and *The Presbyterian of the South*, Richmond.

(3) Commissions of the Universalist and Unitarian denominations have reported a plan for conducting the "Free Church of America." A preamble reads: "We, representatives of Churches of the free spirit, unite ourselves in the fellowship of the Free Church of America. We affirm our faith that *unity of purpose* is the bond of highest religious fellowship. We seek closer co-operation with others of like purposes, recognizing that, in accordance with congregational polity, the members of this fellowship have entire freedom in matters of religious belief and statements of faith, and holding that, if we are controlled by a purpose to serve mankind in a spirit of mutual good will, differing statements of faith may enrich our common life." According to the plan, the Free Church would become an all-inclusive fellowship of religious liberals. Local Churches would retain their present name, adding "Free Church of America." Each affiliated denomination would retain, for the present at least, its ecclesiastical name, and its funds. Many enterprises would, of course, be carried on in common. The Commissions are working to prepare a common hymnal. The study of possible co-operation between the publishing houses and the weekly Church papers is in process. Except for the large and rather vocal element of Humanists now found in the Unitarian fellowship, and the occasional evidences that freedom is more honored in theory than in practice, there seems to be no good reason why such close co-operation between these communions is not likely to be furthered.

(4) As another item of Church news, we have just learned of the proposed celebration, next June, of the 75th anniversary of the United Presbyterian Church. A Committee, under the leadership of our old friend, Dr. R. A. Hutchison, is preparing a program which will undoubtedly do much to emphasize a record of outstanding consecration and service which is notable in the history of Protestantism. The United Presbyterian Church has set an inspiring example to its fellow-denominations in various ways, especially in its missionary zeal and its generous gifts of substance and service for the extension of the Kingdom. We pray for these brethren the abundant blessings of God.

* * *

TIME

Time! What is it? None can answer this question satisfactorily; not even the mathematician of keenest insight who can talk of the fourth dimension, or the profoundest of philosophers. Try to describe the evenly flowing hours and you will find yourself in a muddle. We speak of the days or of the units into which they are divided but that only refers our difficulty back to the spin of the earth upon its axis. Suppose the earth did not turn. Would that abolish time or change its essential nature?

A new year! How wonderful! But if the earth did not move around the sun which holds it in leash, as a ball on a string describes an ellipse or a circle around the head of a boy who swings it, man would surely have invented some other unit to measure the duration which registers his life—a unit to suit his flat and stationary abode.

Fortunately we do not have to explain things in order to use them profitably or to avail ourselves of the benefits they offer. If such were the case, we should be in a sorry plight, for the range of our capacity in explanation is narrow indeed. Despite our limitations, however, there are certain facts which will turn out to our advantage if we ponder upon them and translate their meaning into our purposes and conduct by spiritual metabolism. Time is the raw material of all achievement. Without it neither cabbages nor kings could ever come into being, cabins nor palaces be built, babes become men and women, children learn their lessons, civilizations rise or fall. Time is the essence of all experience. "You value your life," said Franklin; "then value time, for time is the stuff of which life is made." It is the tissue of the universe which, so long as we subsist, is fabricated in what we are.

Sometimes we shrink from the implications of democracy, the rule of the people, for if ruthlessly carried out, democracy terminates in communism. Yet what could be more

communistic than time? It is paid out equally for all, with perfect precision, by the meter of the universe. The day has the same number of seconds for the rich man and the beggar, for old and young, for genius and moron. Each is to use this precious commodity as he can, nor is it ever withheld as a punishment for misuse. Though I wasted today, tomorrow will contain the same number of hours and they will come to me without any notations of my previous faults.

Alas! The regularity with which time is supplied does not compensate for its restricted quantity. How much more of it we could use! But there is no way to expand our credit. The sixtieth second ends every minute and Einstein himself can not add a jot or tittle to it. And so we are turned inward for such amendment as we need to make the best use of our income. Out of this income, time, we have to weave health, happiness, honor, goodness, strength of mind, depth of affections, loyalty and duty. Our immortal destiny depends upon our wisdom and our faithfulness in this enterprise. We shall never have any more time. Each of us has all there is. Then let us use what we have with clear-sighted recognition of its value. Only thus can the New Year bring us peace.

—J.A.MACC.

* * * A CITIZEN'S PLEA

In the face of dire threatenings from our national Congress, it is heartening to read such a sturdy plea as the following, written to the *Wet New York Times*—a journal which merits the doubtful distinction of having done its best (or worst) to bring about the legalization of the traffic in intoxicating liquor. It comes from a citizen of the metropolis who wishes to voice his profound sorrow at a contemplated infamy, and reads thus, "During the fifty years that I was involved in the hateful business as a citizen, having part of my taxes paid by the \$400,000,000 of excise revenue, I resented my degradation, for I regarded this tax as blood-money. I realized that the besotted creature who, maddened by the taxed and legalized alcohol, had dashed out his child's brains, or murdered his best friend, would have been justified in resenting my contempt by leering in my face and hiccupping that I had got my divvy out of the stuff. And so I had; and now, to my inexpressible regret, I am again being forced to become a beneficiary of this vile system. But I know, and am glad to know, from past experience, that for every dollar collected by the national government on alcoholic beverages \$4 will, as the result of the traffic, be indirectly levied on the citizens for support of hospitals, asylums and orphanages."

It is such sensible and patriotic protests from our citizenry which should arouse the nation to its peril, before it is too late. There is still time to avert the folly and to escape the terrible consequences of a national guilt that would cry to heaven for recompense. How many Christian people conscientiously believe it is right for the government to make them partners in such a devilish business?

* * * OUR DUTY NOT TO BECOME EXCITED

At Ishinomaki, my errand finished, I was introduced to a young man who planned to travel south by the same train as myself. He was a relative of one of the leading members of the Church of that town, though not yet a member himself. As we chatted on the train, he told me of an incident which one cannot easily forget.

He had happened to be in Tokyo on that fateful Saturday, September 1st, 1923, when a terrible earthquake set fire to the city at hundreds of places simultaneously, and at the same instant broke the water mains, so that it was impossible to extinguish the fires. A cyclonic storm, which had been the immediate cause of the quake, enveloped the city in whirlwinds of flame. The young man fled for refuge into the Yasuda Garden, and jumped into a pond that was there, frequently submerging his head to escape the scorching heat, and in the intervals shielding himself with one of his wet garments. About him others were wildly excited, gasping, suffocating and dying. Some one had once given him a picture of Jesus in Gethsemane, under which were the words, "Not my will but Thine be done." He made these words his own, and repeated them over and

over. They soothed and quieted his mind, so that he came through the fiery trial unscathed while most of those about him succumbed.

A similar story is told of a Japanese Christian family that at the very same time was in the midst of the huge throng which had fled into the great open space of the Army Clothing Depot. The lives of many thousands of men, women and children, desperately struggling, were snuffed out in less time than it takes to tell it. But the Christian father and mother with their children knelt and bowed their heads in prayer. Down near the ground the air was comparatively pure and cool, so that they escaped death by the flame, it is said.

"The race is not to the swift, nor the battle to the strong." Again it is written, "In quietness and in confidence shall be your strength."

—CHRISTOPHER Noss.

* * *

COLLEGE STUDENTS AND RELIGION

What is the attitude of our young people toward religion? Particularly, what are the privileged young people in the institutions of higher learning thinking and saying about religion today? At the recent meeting of the Council of Church Boards of Education, Dr. Raymond H. Leach, Secretary for Universities, attacked "the many loose statements made regarding an unfavorable attitude toward religion by students," and declared emphatically that the facts do not bear this out. He had to admit the deplorable truth that retrenchments, considered necessary because of the depression, both in national and local Church appropriations, have probably put the campus religious programs back a decade. Nevertheless, Dr. Leach does not hesitate to say: "Those best acquainted with student thought know that there never before in this generation has been such an earnest desire for a frank and adequate presentation of the religious life, positive information about God and Christ from men who know what they believe. Students are now impatient with mere formal religion and much of the skepticism which exists is brought about largely by the seeming failure of Christianity to dominate our economic and political life. The majority are interested and intensely religious. They realize that if there is to be a new social order it will be necessary to have a different kind of person as a unit of society."

This is a heartening report, which many college men unhesitatingly confirm. It promises much for the future.

* * *

SALVATION IN SPOTS

The classic story of Silas Marner is not unlike the older classic parable of Zaccheus. For years Silas lived in his hermit house and looked with glowing eyes only upon his wealth. The pieces of gold that he hid under the floor and now and again took up to pass lovingly through his fingers crowded from his imagination every other human interest. Then came a golden-haired girl. And the narrowed eyes that had seen only gold before, danced and became young again as they looked with growing joy upon this little person who was in need of love. Silas began a new life when he found something greater than gold as the object of his adoration. So Zaccheus changed the direction of his life when a Person and a Cause that were infinitely greater than his great wealth opened his eyes. "Half of my goods I give to the poor, and if I have wrongfully exacted aught of any man, I restore fourfold."

There can be little question that the meeting of Zaccheus with Jesus changed the rich publican's spirit, wrought in him a deep sense of guilt concerning his former unjust business practices, and gave him a new conception of the value and right use of money. The brief story does not tell us whether Zaccheus thereafter went beyond charity to those whom he had helped to make poor, or restitution of wealth to those whom he had deliberately despoiled. Perhaps it is safe to infer from the profound religious character of his conversion that his later life was given to kinder and more fraternal methods in his vocation. It would be helpful to know how far he went in co-operating with others of the company of Jesus in eradicating from his times the underlying causes of poverty and suffering—how far he was moved to go in the reconstruction of his dealings with his business clients.

It may be that Zaccheus gave half his wealth to the poor and restored fourfold what he had wrongfully exacted, and thereafter was not moved radically to change the way in which he was amassing wealth. It is not a matter of debate that many men have undergone a profound religious experience which expressed itself later only in spots. That is, their newly discovered sense of God did not as a matter of fact change their whole way of living, but affected it in certain areas only. Paul testified that even after his experience on the Damascus road he did the things that he knew he ought not to do, and left undone the things he knew he ought to do. Luther wrote powerful tracts concerning the salvation by justification that had driven him from the Roman Church, though his contemptuous attitude toward the peasants later in his life wrote grave questions over the completeness of that salvation. A young man in one of our modern seminaries attended a Wednesday evening prayer meeting and there rose to accept Jesus as Savior in an impressive speech, but on the following day he lost his temper in a conversation with a little Spanish boy, picked him up by the seat of his trousers and flung him head first into a pool of freezing spring water. We need to be constantly on our guard to make sure that the spirit of Jesus possesses us wholly.

—F.D.W.

"DEAR LORD AND FATHER OF MANKIND"

Our Memory Hymn for February may be a little long to commit to memory, but it will well repay anyone who masters it, for it is a well-nigh perfect hymn and one of the most beautiful poetic prayers in our language. Strange to say, this hymn consists of the last six stanzas of a poem of 17 stanzas, entitled *The Brewing of Soma*, written in 1872 by America's foremost religious poet, John Greenleaf Whittier (1807-1892). This poem begins with a description of a wild Vedic religious rite, and one would little expect to find here one of the supreme hymns of the language. Dr. Reeves speaks of it as "lyric sunshine" and says that "it is treasured in the memory of myriads of people." Probably when the great Quaker poet wrote these particular stanzas, he had no idea of their being set to music and put into hymn books. But he once said, "A good hymn is the best use to which poetry can be devoted." Though Whittier may not have been aware of it, these stanzas, it is agreed, catch step and march in the noble company of the world's great hymns. His poems have been described as "rhetoric on fire with emotion." In his religious poems, Whittier always magnified the goodness and love of God for man, and man's love for and service of his fellow-man as that which proves, far better than creeds and ceremonies, the possession of Christian character.

In a day when there is so little calmness and serenity around us or within us, and when so few of us really "take time to be holy," the prayer of this beautiful Memory Hymn is especially needed. Let us meditate upon it with sincerity of heart and make it truly our own.

A GOOD EXAMPLE

America needs such an example as has again been emphasized through the sudden death of Calvin Coolidge. The well-beloved statesman was laid to rest amid the everlasting hills of his native Vermont, on Saturday, Jan. 7, and on the next day, Sunday, Jan. 8, his widow, staunch in her loyalty to the Church even in sorrow, attended as usual the regular morning service at the Jonathan Edwards Congregational Church, Northampton, Mass., accompanied by her son and his wife. The pastor's text was from Psalm 61: "From the end of the earth will I cry unto Thee, when my heart is overwhelmed. Lead me to the rock that is higher than I." The prayer was a quiet reminder of the strength of faith amid the serious loss to the city, state and nation. Why should it be thought surprising that instead of remaining at home to nurse her grief, this splendid Christian woman should be found at her regular place in the House of God? In the time of sore bereavement the ministries of the sanctuary are especially needed. America will do well to follow the example of Mr. and Mrs. Coolidge in their devotion to the House of God and the regularity and sincerity of their Church attendance.

Former United States Senator George Wharton Pepper,

in commenting on Mr. Coolidge's death, emphasized particularly the quality of reverence in his personal as well as his public life. He tells how the President and Mrs. Coolidge spent a week-end with Mr. and Mrs. Pepper on their farm and attended services at Old St. David's Church in Radnor. Mr. Coolidge was impressed by the fact that the congregation entirely filled the edifice. "You have a good community here," he said. Then he explained, "Whenever a Church is filled, that's an evidence of a good community." "He was not perfunctory in his own Church attendance," added Senator Pepper. "He regarded attendance as a public duty and the size of a congregation as an accurate measure of the calibre of the community."

And now that Calvin Coolidge is gone from us, we believe that millions of hearts will say "Amen" to this fine tribute to his widow paid by Will Rogers: "Mrs. Coolidge, your husband's head rests today not alone on his Vermont soil, but is pillow'd in the sincere tributes of the millions he served. Every writer has written on the amazing hold he has on his countrymen and they attributed it to various causes. Now that he is beyond the receipt of more honor, what about the 'amazing hold' you have on our people? Naturally you aided your husband's career. All wives do that. But what made you so beloved by the people? Over night you were swept into the highest position that can be held by an American woman. Other 'first ladies' had had perhaps greater advantages of training, background and social distinction, but you showed that which teaching, travel and social association can't compete with—something that was born in you, a native dignity, a serenity, a modest graciousness that endeared you to all. Calvin Coolidge left a great lesson to our Government in 'common sense'; yours is just as great a lesson to your sex—a homely loveliness, and above all, a consideration for the feeling of others, which constitutes a 'real' lady, be she pauper or queen."

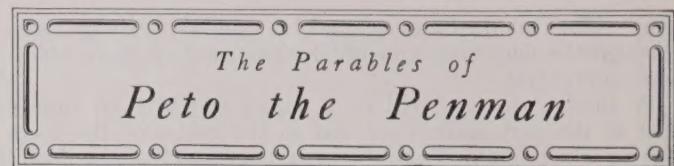
But admiration of such a fine type of American family is not enough; we need more homes of this sort in our country today.

* * *

IS THIS TRUE?

"I have little use for plans," writes James Truslow Adams, "but if we could put into force a Five-Year Plan by which *individual Americans would order their lives better for five years*, America might become a Nation of which we could be proud. Our claim to morality has collapsed, and our complete failure to do anything about it has swept away any possibilities of our giving other nations any better, or indeed as good, a standard of national or international morality as they already possess."

Is the above statement true? It is a serious indictment of the present status of the American people. The MESSENGER would like to have a symposium of convictions by thoughtful readers, and for the best statement of not over 200 words received by February 10, the MESSENGER will give a valuable prize.



THE PARABLE OF THE CATECHIST, THE CATECHUMEN AND THE CATECHISM

Forget or ignore the alliteration of the caption and take a mental bird's-eye view of our Church, with its hundreds of Catechetical Classes undergoing instruction, indoctrination, and coaching at the hands of happy pastors. Here are the Church's raw recruits who, in turn, will take the place of the burden-bearers of today. Our Arminian brethren may scout the idea but catechization and confirmation guarantees regenerated members, and few may be so belated as to point the finger of scorn at the unfaithful and unfruitful ones who fall by the way. (They, themselves, have their own machinery for reclaiming those who fall from grace.) But the anxious bench and the penitent form are not very successful recruiting stations for the Lord's army in these days; and the sawdust trail is passé: it smacks too much of dollars for the evangelist. But Catechetical Classes are a constant and perennial factor in our Church. What a wonderful opportunity they provide for the alert modern pastor who gathers, weekly, a group of young people about him! He has the chance to instruct them in the mysteries of the Kingdom of God. And how avid they are to know the truth—how quick to grasp what is said and explained, how daring to ask the unanswerable questions, and how ready to work, if given a specific task to perform. No minister will live to regret faithful, conscientious work with his Catechetical Class.

And what fine material the pastor of today has to select from in comparison with our forefathers, whose only helps were Dr. Williard's translation of Ursinus' Latin commentary or, later, Dr. Peters's translation of Theleman's German commentary. How we used to wrestle with the long and involved answers in the Heidelberg Catechism as we tried to make the child sin-conscious. Now we read with them, "Walking and Working with Christ" (why leave the authorship anonymous?) And we discuss the problems of the Church and the Christian life, and pass lightly over the theological quibbles of the Middle Ages. We are happy to have lived to see the days of Dr. Wm. C. Schaffer's Catechism and now to be blest with the use of "Walking and Working with Christ."

Moral: Graduation day comes on Palm Sunday. Mr. Catechist, if ever you preached a good sermon, let your Confirmation Sermon this year be the best you ever preached. Even our children are more ready to listen and heed our advice than ever before. It is up to us to make proper use of this unequalled opportunity.

Messages on Young People's Work

WHY SHOULD WE STUDY THE ECONOMIC QUESTION?

We have seldom seen so clearly as we do in these depression days the intimate relation between the way in which a man makes a living and his mental and spiritual health. The oft-repeated statement that poverty is good for the soul has been most on the lips of the comfortable and the wealthy. We see now how vastly devastating a general poverty can be, and how deeply it strikes at the roots of community morale and individual integrity. Since the earning of a man's bread lies so close to the health of his mind and the

quality of his spirit, the Church sees that it must more than ever be concerned with our economic life. The forty-four denominations now co-operating in the International Council of Religious Education are challenging all their young people to give attention during 1933 to the economic crisis. Last year the common emphasis in young people's work was "Prohibition".

One of the judgments which is increasingly confirmed by our experience with unemployment, hunger marches and fruitless conferences of economists and diplomats, is the judgment that our economic order is fundamentally and radically evil. It is hard to come to such a judgment, and

we have fought clear of it for a long time. Only our sterner prophets have persisted in declaring it. But today thousands are being persuaded that it is true. The way in which we earn a living is wrong at its heart, and all the abuses and injustices which we try to eliminate by superficial remedies are for this reason of no avail.

But to recognize that our economic order is evil in its spirit is not to say that we need only change the spirit, and that the habits of individuals and corporations will then take care of themselves. The two must go hand in hand. The evil spirit and the evil organization of our life must be torn down together. The better spirit

and the better organization of our life must be built up together. To attempt merely to change the spirit of men with no attention to the practical implications of such a change is futility, as the past has more than proved. To attempt to wreck the organization of our life with no attention to the converting of our attitudes is folly. The only wisdom for the Church lies in a constant and hearty concern for the redemption of both the inner attitudes and the outer acts of those who acknowledge the authority of Jesus.

In a practical sense, such a philosophy of the task of the Church would mean a much more rigorous study of the facts of our economic world than the Churches have been making even in these hard times. Our Sunday Schools, our pulpits, our conferences, all the agencies at our command need to be harnessed for the interpretation of our ways of making a living, and for the gradual substitution of the better ways with which a few of our industrial pioneers are experimenting. Definite suggestions for a thoughtful facing of the economic issue are given in the report of a discussion conducted recently under the auspices of the Committee on Christian Education of Eastern Synod. The report appears on page 9 of this issue.

F. D. W.

THE DEAN OF OUR NEW GLARUS SUMMER SCHOOL WRITES A LETTER

Dear Brother:

Gladly do I comply with your request—"to tell what values I think the Leadership Training School at New Glarus has for the training of leaders in the Synod of the Northwest." Of course it may seem premature to speak of values "for the Synod" since this year was only the second time that the Board conducted this school. And—the Synod did not attend the school. The effects of our work at the school upon the Synod have certainly not yet been such that one would easily notice them. Nevertheless, even though this school is still very much of an experiment, it has definite values for the training of leaders in this Synod.

There are first of all those values which arise from the advantages which a "school" has over the "class". There is, for example, the advantage of the larger group. Local teacher training classes often fail to appeal because they necessarily are small, and ultimate failure is very often due to this fact. The larger group at the school **does** make a deeper impression than the local class. It promotes Christian fellowship, and who will deny our great need of knowing each other better! The exchange of ideas which takes place in the larger group is invaluable, and the sense of unity in a great work is in itself an inspiration.

Next there is the value of a prepared teaching force. The excuse so often heard, that "we would gladly have a training class, but it is impossible to obtain suitable teaching talent" is not without foundation. This is a real difficulty which obtains in the larger number of our congregations.

Then there is the value of planned administration and supervision. We all know how impossible it often is to render help to many a group of consecrated teachers, simply because supervision is construed as unjust criticism or fault-finding. Now the Training School furnishes a concrete example of planned cooperation, of a school administered and supervised as every Church School should be. Every phase and activity of the school planned in advance by the faculty, —class work, instruction, study, worship, etc., all work together toward realization of consciously defined objectives.

Finally, it is of extreme importance in my opinion, that by far the largest number of our students are **delegated representatives** of their congregations. This indicates that these congregations recognize

GOOD NEWS FOR OUR PASTORS

The Manual of Supplementary Material for use in Catechetical Classes, entitled, "Walking and Working With Christ," is now available. This is good news, for many of our pastors, among them the writer, have been hoping and waiting for just such a publication.

The Catechetical Class is still the pastor's great opportunity. It ought to hold the central place in any and every program of Religious Education. To meet with the young people of the congregation weekly for four or five months of the year, and impart to them an intelligent understanding of Christianity and the Church, as well as to impart to them his own zeal for Christ and His Kingdom, is both a great joy and a great opportunity.

The Heidelberg Catechism is not yet entirely outworn or outgrown. But additional material is needed. Progress in thought and practice has been made by the Church since the 16th century. The Manual now available provides this material in a splendid manner. It is commendable in content and quite well adapted for use. Under the leadership of any serious-minded pastor the Manual will prove to be a great blessing. We commend it most highly and bespeak for it a wide use throughout the Church.

—Frederick C. Seitz, D.D.

not only their opportunity but also their obligation in respect to teacher training. The special value of this lies in the effect this has upon these students. The very fact that their congregation is looking upon them as persons to whom it hopes to entrust the work of teaching and training its boys and girls, will inevitably make them think differently of their work, will develop in them a keen sense of the responsibility as well as of the dignity of the work of a teacher in the Church School.

Such students will surely do much to popularize teacher training and establish its importance. This value can hardly be over emphasized.

Fraternally yours,

E. G. Krampe.

Pymouth, Wisconsin.

THE DAYTON SUMMER SCHOOL AND OTHER FORMS OF TRAINING

The glowing enthusiasm manifested by our Summer School group and the many kind things said about the help received during the two weeks, cause us at times to think that this form of training is in every respect the best obtainable for our Church School leaders. Undoubtedly the incentives to study, the continuous work for ten successive days, and above all, the numerous activities outside of the classroom constitute a total experience that is unique in its value.

A similar statement might be made, however, regarding the community training school and the local Church training class. The broader contacts of the inter-



At Dayton, 1932

denominational group and the longer period of study, generally five weeks or more, offer unique advantages in relating the work of the classroom to the problems as they appear Sunday by Sunday during the progress of the course. Particularly is this true of such a course as the Principles of Teaching. The local Church training class, too, can use its own Sunday School with which all members are more or less familiar, for purposes of illustration and as a laboratory whenever the work lends itself to that mode of procedure.

It is a special delight to note an increasing number of our summer school group taking advantage of our community training schools throughout the state, and to hear of more and more pastors getting accredited to teach courses in their local Church. All these and more are needed to help us all improve our teaching.

—Herbert H. Wernecke.

THE DEFINITE CONTRIBUTION OF SHADY SIDE

The Leadership Training Camp and the Missionary Conference of the Pittsburgh Synod have been conducted jointly for several years. Last year, real progress was made in unifying these programs. So successful was the school, from the viewpoint of both students and faculty, that we believe we have developed a sound procedure for our Church in making Missions an integral part of all Religious Education.

The uniting of Mission Work and Materials and Methods courses, was very successfully carried out. The courses in Materials and Methods for adults, for young people and for children, were made two hour courses. The Mission Material was used as reference material in the development of the program for each class. This introduced all the adults and young people of the school to the Mission Work for this year. It also gave methods for the use of the Mission Material to those interested principally in Missions. The entire group felt that this was the most helpful and satisfactory method of combining these two phases of work.

The Vesper Services were a distinct contribution, because they were developed and conducted by the group. They were the outgrowth of a course in Worship that was taught in the school. The warm, sincere, and worshipful manner in which the different leaders conducted these outdoor services, and the free and intimate talks given by members of the faculty and missionaries, brought us all to a realizing sense of God's presence, to a definite resolve to do His will, and to an appreciation of the beauty in wholesome fellowship. We were glad to have our missionaries live with us for several days, and thus become one with the group before they brought us their messages.

The group was composed of a very high type of delegate. During these depressing days, the Churches that sent delegates were careful in selecting their representatives. College and normal school graduates, high school honor students, and delegates with marked talents in different fields, composed the larger part of this group. The spirit developed by these people was beyond that which could normally be expected. It was an experience in noble living and creative thinking, for both the delegates and the faculty. We believe such discrimination in the selection of delegates should be used by every Church every year.

Many Churches sent four delegates to this school. Through the interest of the Leadership Training Department of the Board of Christian Education, a scholarship was offered for the fourth delegate from any Church. The value in this is readily seen now. Four young people are a nucleus around which the work in a local Church can be centered; whereas, an individual is only a voice.

We are glad to receive reports from dif-



New Testament Group—Shady Side

ferent congregations concerning their work. It is most encouraging to read of the actual work being done by these groups of young people in their home Churches. Many changes and developments have taken place in the departments of the Sunday Schools. Some of our Missionary Societies, Guilds, and Bands, report they are doing their work much more easily and more effectively, because they have better educational principles. We believe we have found a satisfactory solution for merging the Leadership Training School and the Missionary Conference. Our experience is unifying in interest. It gives Missions to the whole school, and it raises the standard of Mission Work; it is economical in time, effort and dollars. We commend it very highly.

E. Roy Corman, Dean.

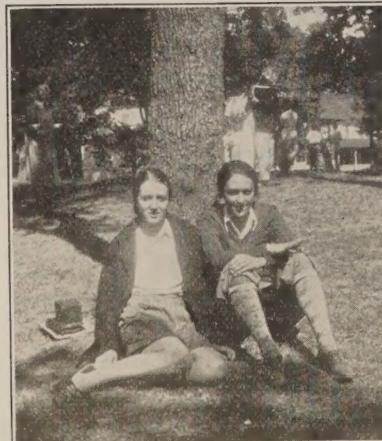
Wilkinsburg, Pa.

A WORD ABOUT THE INTERNATIONAL CAMP AT LAKE GENEVA

It has been some time since we have returned from Geneva. Yet I am still thinking often of it. Not only of the good times and all the lovely girls and the faculty that we met there, but also of the inspirations, the food for thought and the experiences with God. Those inner feelings which we experience and are unable to express verbally are bound to remain with us for a long, long time. It is for all of these things that I am very thankful. I am sure that the material and experiences we got at Geneva will at some time in the future show results in our work in the Reformed Church.

Evelyn Lahr.

Madison, Wisconsin.



Thelma Ischabold and Evelyn Lahr, our Scholarship Campers at Geneva, 1932

INTERMEDIATES JOIN THE CAMP FELLOWSHIP

Twelve, thirteen, fourteen years of age—the time when everything is changing. The body is growing, becoming more mature. The mind is developing, asking questions that were never raised before. A new world is opening and the Intermediate is not quite sure what it all means. In July, 1932, for the first time, Camp Mensch Mill was opened to Intermediates. To its hills, and waters, and broad expanse of sky came thirty-seven boys and girls with their changing world and the problems they were facing. "Boys and girls of that age together?", you ask. Yes—two enjoyable and profitable weeks bore out the conviction that Intermediate boys and girls can share such an experience as

together as members of one Camp Family, helped to bring out the best that was in each boy and girl.

Rev. and Mrs. Lee J. Gable.
Dallastown, Pa.

A PASTOR'S CAMP IMPRESSIONS

Last Spring our Director of Leadership Training asked me to teach in one of the Senior Camps at Mensch Mill, and now he has asked me to set down for you my impressions of those two weeks in camp. The first I agreed to do after a little hesitation, but with this second request it is a real joy to comply. I liked camp. Those were two of the finest weeks I have ever spent. Would you be interested in knowing why?

I like the natural beauty of the place. There is an instant appeal that deepens as days slip by. Here as I sit in my study, writing, the hills I see from my window remind me vividly of those about the camp. In memory I sit by the stream at the beginning of the day, then under the trees during the period of study and then I am thinking of Vesper Hill at the close of the day with its quiet, reverent worship.

I liked the kind of young people who attended the camp. They were as fine a group of young people as you will meet in many a day. To associate with them in the work of the day was an opportunity not only to help them but to learn for oneself as well. There was courtesy and kindness and consideration. There was loyalty and devotion and consecration to the best.

I liked the serious attitude taken toward the work of the camp. It has often been supposed by those who did not know, that there was really very little serious work done at camp. My experience has been quite the opposite. I was impressed



The Boys of the Young People's Camp, 1932

that of Camp to their mutual benefit.

For some it was the first prolonged absence from home. Parents hesitated. They expected the Campers to suffer from homesickness. Sunday after the first week brought wondering parents and relatives from all directions. Not even then was there a single case of real homesickness. They were one big, enthusiastic Camp Family, willing to do whatever they could, and doing it well.

But what of the problems they brought to Camp? Each camper enrolled in three classes, classes that were planned to aid in his development. One of the classes helped him to understand himself, another helped him to discover what the Church can mean to him, the third helped him to learn more about this world that is constantly unfolding around him. Classes, however, took only part of each day. The rest of the time was given to play, hikes, reading, worship—as much activity as a day could hold. There were countless opportunities for the camper to take his problems to counselors and teachers informally, and to enlist their help in finding the solutions. Perhaps more than the classes, this constant round of activity, bringing campers, counselors, and faculty

with the campers' convictions as to why they came, and with the earnestness they showed in searching for solutions to their problems. Let no one believe that camp is an easy loafing time.

I liked the quality of fellowship that prevailed. Even the first day, when we were strangers to one another, the fine quality of Christian fellowship was apparent. And as the days went on, we became more and more like one happy family with a cheery "hello" or "good morning" and the inescapable smile of the happy camper going cheerfully about his work.

And I liked the look ahead. To be sure, camp does not exist for the sake of camp. It is a training school for life to be given in service to the Kingdom of God in the Churches and communities in which we live. The entire camp was constantly thinking in terms of the folks back home and there was a lot of serious thinking as to how and where they could best serve in their home Churches.

I am happy to have had the opportunity to share in the fine fellowship of Camp Mensch Mill.

John K. Wetzel.
Tremont, Pa.



"Co-eds" at Wuchang

JADE CLOISONNE PURE GOLD

Opening gifts is not a hurried process. It takes time to unpack a lamp of jade and a shade of delicate parchment. There's excelsior around it, tissue paper, ribbon, perhaps a slip, "Look for three pieces." Nor do you get the real glow of it all, until you put it together, piece by piece.

Discovering Mensch Mill campers is like that. They're yours, yes. You see their names on the cards they hand you, but you do not know how fine they are until they let you make a mosaic of them, piece by piece.

They have a physical "piece" that is concerned with boat-tilting contests, life-saving tests and the morning dip. But that is not all. So eager are they to keep their body spiritually fit, that they turn to teachers and counselors, and to books like "Larry" and "So Youth May Know" for counsel on problems on smoking, petting and right relations, boy with girl.

The mental "piece" is the large one. Nor is it all in one, for there are parts that have to do with race relations, world peace, and economics, and they crystallize a unanimous vote that we have a Negro on our faculty; membership in a peace organization, the Green International; and a Poverty Meal, the savings from which were given to a needy family.

But by far the most precious "piece" is that which reveals the heart of the campers—the heart of those who sent and caressed gifts to kindergartners in Japan; of her who wrote that our Bread Line wasn't "poverty-like enough" and of her, who, on return home, sought out a Vesper Hill of her own, on which to commune with God.

Piece by piece—jade—cloisonne—pure gold—all these I find glowing in the body, mind and heart of those who come to our Camp Mensch Mill.

—Alliene DeChant Seltzer.

Bethlehem, Pa.

OTHER YOUNG PEOPLE

By Dr. A. V. Casselman

On that memorable occasion when Jesus was talking to His disciples about the good shepherd and the sheep, He said, "And other sheep I have, which are not of this fold: them also I must bring and they shall hear my voice; and they shall become one flock." If He were living today He would, no doubt, say something like this: "And other young people I have which are not of this flock: them also I must bring and they shall hear My voice." The young people of the Church will be interested in some of these other young folk of our mission fields in Japan, China and Mesopotamia. They are young people with the same vivacity, the same modern outlook, the same courage, the same problems, the same hopes and aspirations, the same ideals as those of their fellows in the United States.

In one of these pictures we have pre-

sented to us four "co-eds" of the Central China Christian College at Wuchang, with which our China Mission is associated. Here our young men and young women, who are sufficiently advanced by their work in the lower schools at Yochow and Shenchow, are given the opportunity of continuing their education in a real Christian college. Dr. and Mrs. Paul V. Taylor are our missionary representatives at Hua Chung. From right to left these young ladies are Miss Violet Tseng, freshman; Misses Irene Lo and May Whong, sophomore.



Shoji Honda

mores; and Miss Stella Wong, junior. The note that comes along with the picture makes this interesting statement: "These young ladies will be glad to correspond with American college girls and share experiences of college life."

The name of the young man from Japan is Shoji Honda. He is the son of an influential farmer who became violently

angry when his son became a Christian, but the boy's Christian faith won over his whole family and many friends. This picture of him was taken when he was serving out his time in the Japanese army, which is compulsory for every young man in Japan. His pastor writes that during the time in the army "he witnessed Jesus Christ among many soldiers and officers so that at the end of his duty he was promoted to be a candidate for an officer. Recently he returned home and resumed his happy and beautiful Christian life among the villagers. I know he always makes everyone happy with whom he has been in touch and it is his nature to serve his neighbors with love."

There are a lot of fine young people in our American School for Boys at Baghdad. They are of many nationalities and many types of religion. An American visitor called the School "a little league of nations". Many of the leaders of the new nation of Iraq are being trained in the American School for Boys. One thing this School brought to the ancient city of Baghdad and that is American athletics. Three years ago they sponsored the first Field Day ever held in Mesopotamia. Now this Field Day has become a real city institution which is attended by the kind, officials of state and other leading citizens of Baghdad. This picture shows the start of the quarter mile race.

HOW SHALL YOUNG PEOPLE'S GROUPS PROCEED IN STUDYING THE ECONOMIC QUESTION?

The Economic Question is big and difficult. Where is the leader to begin? How can he best proceed? To what end is the study to be directed?

Here are simple, practicable suggestions, worked out by a discussion group in one of the 1932 conferences arranged by the Committee on Christian Education of Eastern Synod. The group was led in its thinking by Dr. Nevin C. Harner. Its findings were organized by Rev. L. V. Hetrick. We are indebted to them and to those who worked with them for these good suggestions.

A. How arouse sufficient interest?

1. Take some local happening and capitalize it; for example, a suicide, an unemployment parade, a bank failure, etc.
2. Bring into the open the experiences the young people in the studying group have had with actual suffering caused by unemployment, and make them feel the situation deeply.
3. Tell authentic stories about suffering caused by the depression to produce deep feeling on the part of those who have had no direct experience.
4. Visit families actually in distress and get the facts of the situation clearly before the group.
5. Quote some startling facts about the unequal distribution of the rewards of industry among employers and employees.
6. Present the whole problem in some striking drama like "Bread", by Fred Eastman. (Contained in "Looking at Life Through Drama," by Deseo and Phipps.)
7. Compare platforms of political parties to see what is proposed concerning tariffs, unemployment relief, old-age pensions, etc.



Start of Race at Baghdad

B. How fit such a study into a class or society program?

1. Take advantage of topics in the regular course of study, such as:

(a) The Christian Endeavor Topic for October 2, 1932, "How Does the Religion of Jesus Change Business?" "How Unselfish Fish Should We Be?", January 15, 1933. "Dangers of Living Just for Things," January 22, 1933. "Discovering Jesus' Principles for Our Lives," March 5, 1933. (b) The Uniform Lessons for November 13 and 20, 1932: "Making a Living" and "The Stewardship of Money." 2. Another plan is to set aside the regular lessons for a time and have an extended study of this specific problem.

C. Scope of the study—what questions should be studied?

1. How much must a person have in the way of material possessions to live the abundant life? (Man must have bread and has a right to it. On the other hand, man cannot live by bread alone.) 2. How does our present political and economic system compare with others in other parts of the world? 3. What caused the depression? 4. What measures are likely to prevent it from happening again? 5. What was the position of Jesus and the Old Testament social prophets on this issue? 6. What can an individual or a group do to relieve suffering and improve conditions?

D. Teaching suggestions—worth-while activities a group may carry out.

1. Care for the needs of those in distress. (a) By asking the minister to be a go-between. He usually knows of the most urgent cases by personal contact. (b) Young people may be challenged to budget their allowances as individuals, or they may put on plays, etc., as a group and use the proceeds for relief. 2. Young people can volunteer their personal services to Social Service agencies in their own community. 3. Carry information gained in this study into the home, and also present it to the whole Church through a play, a special program, etc. 4. Get a group inside the Church to take care of a corresponding group outside the Church—men of men, young people of young people, etc. 5. Canvass the Church members for part-time jobs for the unemployed. 6. Become acquainted with business firms which seek to apply the principles of Christianity in their industries; for example, the Columbia Conserve Co., the Nash Clothing Co., the American Cast Iron Pipe Co., etc. 7. Collect cartoons and paste them on sheets of cardboard to give publicity to the meetings. 8. Appoint committees to find out how much unemployment there

is in the community, what relief agencies are doing to take care of them, what leading citizens in the community regard as the causes of the depression, etc. 9. Give a "Bread-Line Social." Charge the regular price of a supper. Have a bread-line with only bread and soup. Give the profits to a needy family in the community.

E. Source materials—(The first three are the most important.)

1. For Intermediates—"Why Are There Rich and Poor?" 2. For Seniors—"Poverty and Wealth". 3. For Young People—"What Can We Do About the Depression?" 4. "The Christian Century." 5. "The Prophets and the Problems of Life," by Sidney Weston. 6. "Unemployment—A Discussion Outline," by Elliott et. al. (A fine study-guide, except that it neglects to inquire what Jesus' contribution may be.) 7. "Some Folks Won't Work," by Calkins. (Hundreds of stories of what happens to people during the depression.) 8. "Looking at Life Through Drama," by Deseo and Phipps. 9. "A Picture of America," by Charles Cross. (The whole story in pictures.)

F. How bring the study to a close?

1. Present the results of such a study to the entire congregation. 2. Put on projects of actual service. 3. Draw up a Christian's "Platform" or "Code". (a) The things we believe. (b) The things we intend to do. 4. Think about these things in the light of God's will, and weave them into the worship services and the study sessions of the entire congregation so that all may get the benefits of such detailed study.

YOUR INSTALLATION SERVICES— HOW MUCH DO THEY MEAN?

Those who wish to lend dignity and meaning to the installation of officers may get some good suggestion from the evening Church service that follows. It was used during October, 1932, in St. Peter's Reformed Church, Lancaster, Pennsylvania, for the installing of the officers of the Young People's Council. This Council is chosen from the classes, clubs and other organizations of the Young People's Department. It meets regularly each month and plans all the Young People's activities relating to the Department as a whole.

Evening Order of Worship

Call to Worship
When comes the solemn call of life and duty,
Unto the open, eager ears of youth;
When common need enhances labor's beauty,

And common good reveals uncommon truth:—

When every bush becomes a burning beacon,
And city streets are touched with living flame,
When in the golden glory God is speaking:
Give us the grace to answer to our name!

(Written by Rev. James E. Wagner)

Hymn 376—"Jesus Calls Us, O'er the Tumult."

Scripture Lesson—II Samuel 24:10-25.

Gloria Patri—Prayer—The Offering.

The Installation Service—Mr. Joshua Levens in charge.

Calling of the Roll of Members of the Young People's Council.

(They will present themselves before the chancel.)

The Challenge to the Council—by the pastor.

The Congregation's Pledge of Loyalty:
We believe in the young people of St. Peter's Church. We want them to have every opportunity possible to grow into Christlike ways of living. We pledge these elected leaders our confidence and support, and to all our young people we pledge our well-wishes and our prayers that they may not only learn to live as Christ would have them, but also that they may be effective in moving the world toward the day of the Kingdom of God.

The Installation—And now, members of the Young People's Council, as Principal of the Department, I install you in the offices to which you were severally elected. To solemnize and sanctify this moment, will you join with me in this consecration-prayer:

Prayer of Consecration—(By the Newly-installed Council.) Eternal Father, We thank Thee for the privilege of sharing in the work of the Kingdom. We thank Thee for Jesus Christ, Thy Son and our Saviour, in Whom we have come to know Thee and the way of eternal life. Give us wisdom and strength for our tasks, and open our eyes to the possibilities of serving the Cause of our Master in Whose Name we pray. Amen.

Hymn 485—"A Charge to Keep I Have."

Sermon—"Bargain Counter Religion."
II Samuel 24:34.

Doxology.

Benediction.

Note: Those who desire to use a candle lighting service for consecrating leaders of young people will find suggestions in the December, 1931, issue of "News for Leaders of Youth".

NEWS IN BRIEF

CLASSES MEETING IN JANUARY, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

JANUARY 22:

Wyoming (7.30 P. M.), First, Berwick, Pa., Rev. Ray S. Vandevere, 313 S. 2nd Street, Berwick, Pa.

JANUARY 23:

Philadelphia (9.30 A. M.), Christ, Norristown, Pa., Rev. C. T. Glessner, 1009 W. Marshall Street, Norristown, Pa.

Tohickon (7.45 P. M.), Heidelberg, Hatfield, Pa., Rev. Henry A. Benner, Quakertown, Pa.

Clarion (7.30 P. M.), First, Apollo, Pa., Rev. Albert J. Knoll, South 2nd Street, Apollo, Pa.

JANUARY 24:

California (7.30 P. M.), Ebenezer, Shafter, Cal., Rev. A. Funk, Shafter, Cal.

JANUARY 30:

Northwest Ohio (7.30 P. M.), First, Toledo, Ohio, Rev. Perry Baumann, 367 Plymouth Street, Toledo, Ohio.

Maryland (2.00 P. M.), Christ, Finksburg, Md., Rev. G. W. Kerstetter, Finksburg, Md.

Beginning next week, the "Messenger" will publish a valuable series of occasional articles under the general heading, "Case Work in Homiletics." These articles are written by a wise and lovable preacher who had years of experience in the faculty of a theological seminary, and whose fundamental axiom is, "the best sermon is the one that does the most good." Though of special value to ministers, we believe that these articles will be exceptionally interesting to every reader. The first article is entitled: "A Study Is a Place in Which to Study."

THE REV. CHARLES E. RUPP

On Jan. 11 the Rev. Chas. E. Rupp entered into the heavenly rest, at his home, 616 W. Lemon St., Lancaster, Pa., after an illness of 4 years. This dear brother, a son of the late Dr. Wm. Rupp, of the Theological Seminary, entered the ministry in 1907 and served our congregations at St. Clair, Catawissa, Shenandoah and Dallastown, Pa. He was 53 years old, and is survived by his wife, one daughter and two sons. Fuller account later.

A CHALLENGE FROM THE EDITOR

If you are a regular Church-goer, we would like to know the reason or reasons why. The millions in America who attend

"DEAR LORD AND FATHER OF MANKIND"

(Memory Hymn for February)

Dear Lord and Father of mankind,
Forgive our fev'rish ways;
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper rev'rence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love.

With that deep hush subduing all
Our words and works that drown
The tender whisper of Thy call,
As noiseless let Thy blessing fall
As fell Thy manna down.

Drop Thy still dews of quietness,
Till all our strivings cease:
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the pulses of desire
Thy coolness and Thy balm;
Let sense be dumb, its heats expire:
Speak through the earthquake, wind, and fire,
O still small voice of calm.

—John Greenleaf Whittier, 1872
Frederick C. Maker, 1887

Church more or less regularly must have some good reasons for going. If you are willing to state your reason, as a testimony in a difficult time like this, it should help others to decide on their duty. Will you not help by sending a brief statement to the "Messenger" by February 1, in answer to the question: "WHY DO I GO TO CHURCH"?

CHANGE OF ADDRESS

Rev. Howard F. Boyer from 27 N. Sumner St., to 21 N. Sumner St., York, Pa.

Rev. Henry J. Herber from Orwigsburg, Pa., to 752 Mifflin St., Lebanon, Pa.

"The Psychology of the Pastor's Feelings," was the subject of the Rev. Arthur C. Ohl, at the Reformed Ministerium meeting in the Schaff Building Jan. 16.

Drexel Institute received a jolt from Franklin and Marshall in its Eastern Pennsylvania Collegiate Conference basketball game when the latter triumphed 42 to 25, on the Curtis Hall Court, Jan. 13.

Dr. Leinbach of the "Messenger" had the privilege of preaching on Jan. 15 in Trinity Church, Canton, O., Dr. H. Nevin Kerst, pastor, and in Zion Church, North Canton, Rev. Melvin E. Beck, pastor.

A good friend in Rockwell, N. C., renewing her subscription, writes: "Because of the depression we are compelled to give up some of our magazines, but we can't afford to be without our Church paper." If that loyal attitude were taken by all the members of the Church, what a blessing it would be!

The very useful and attractive 1933 Diary and Budget Account Book, containing a calendar and record for income, spending, saving and giving, may be secured from the Executive Committee at cost, 25c per copy.

A friend in Myerstown, Pa., expressing his appreciation for the picture and article of the Adult Bible Class in our Christmas Number, writes: "Dr. Fluck surely deserves much credit for the work he is doing in this community and elsewhere. Would that we had more leaders of his type in our Church and nation."

Rev. G. A. Haack, Stated Clerk of the German Philadelphia Classis, announces that the 61st annual meeting will be held Tuesday, Feb. 7, at 8 P. M., in St. John's Church, Egg Harbor City, N. J. Those wishing accommodations will please write to Rev. Charles E. String, pastor loci, two weeks before the meeting.

The First Hungarian Reformed Church in this country is located at Cleveland, O. It was established January, 1891, just 41 years ago. On Dec. 11, 1932, it dedicated a splendid new educational building which is the first unit of a plan which includes Church and parsonage. This Church is now self-supporting and is the largest Hungarian Church in America.

A Chinese said to a foreign traveler, "I want you to write down the deepest thought in your heart." This is the reply, "He that hath seen Me, hath seen the Father." This is the kernel of the revelation of God. This is the underlying basis of the Christian faith. It will solve any problem of race, nationality and equality in the human family.

The Mission at Lincolnton, N. C., is the only congregation in that Classis that had paid its Apportionment in full by Dec. 1. This is setting a worthy example for others to follow. Mission congregations usually set a pace for giving in the Reformed Church. Thus a new type of congregation is being fostered by Home Mission money in the Reformed Church.

One of the faithful pastors of the Eastern Synod, whose congregation in spite of all difficulties has again paid its Apportionment in full, writes: "Tell the editors of the New Catechetical Manual that they have done a fine piece of work. For some years the fact was bewailed that our Church had nothing in this line to match other denominations. Now we have it, and I must say I like it very much."

Myerstown, Pa., Church, Rev. David Lockhart, pastor, will receive \$1,000 in trust and Bethany Orphans' Home \$500 for endowment by provisions made in the will of the late Catherine K. Mosser, widow of Wm. P. Mosser, for more than 30 years treasurer of the S. S., and at the time of his death, president of the Myerstown National Bank. The endowment funds of this congregation now amount to \$29,000.

Rev. Wm. H. Erb, of Norristown, occupied the pulpit of First Church, Quakertown, on Christmas at 6.30 and at 10.30 A. M. Preparatory service held at 6.30. On New Year's Day, Dr. Erb conducted preparatory service at Wentz Church, Worcester, Rev. G. W. Hartman, pastor, and on Jan. 8, he preached in the Reformed Church of Sellersville, the pastor, Rev. J. R. Shepley, being absent.

The young people and teachers of the S. S. of First Church, Bellaire, O., Rev. Daniel Gress, pastor, are very much interested in the Stewardship Essay and Poster Contest, and, according to the S. S. supt., Mr. John L. Eggiman, are eager to secure packets of literature and begin work on the topics which were announced last week. Last year this School gave \$20 in local prizes, awarding \$1 to each contestant who wrote an essay. It is expected that there will be many more contestants this year.

Grace Church, York, Pa., Rev. Irvin A. Raubenholt, pastor, again remembered the children at Hoffman Orphanage, Littlestown, at Christmas time by sending an offering of \$815. The annual meetings of the various organizations and of the Church showed a slight balance in the financial standing, with the apportionment of Zion Classis again paid. Officers elected were: Elders, Dr. C. P. Rice and S. F. Gregory; Deacons, Morris Fissel, Robert Taylor, John McCollom, John Motter and Edward J. Rice.

Christmas Pageantry in Trinity Church, Tamaqua, Pa., Dr. A. C. Thompson, pastor, has reached such development in beauty and suggestiveness that it is a chief Christmas attraction in the lower coal regions.

REDUCED PRICES

Reformed Church Hymnal

Effective Feb. 1st, 1933

Due to the fact that many congregations are now in urgent need of new Hymnals and since the pressure of economic conditions has reduced all purchases of church equipment to a minimum, we find, at the close of our fiscal year, a surplus of stock on hand which, together with other considerations, have caused the Board of Christian Education to decide, in this emergency, to forego part of its limited margin of profit on the Hymnal and reduce the former prices to the following:

HYMNAL (ONLY) per copy
—\$1.25 less 10% in lots of 25 or more.

HYMNAL WITH RESPONSIVE READINGS per copy
—\$1.50 less 10% in lots of 25 or more.

Corresponding reductions will be made in the prices of other units of the Hymnal.

SEND FOR COMPLETE LIST OF NEW PRICES.

**BOARD OF CHRISTIAN EDUCATION
OF THE REFORMED CHURCH
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1505 RACE ST., PHILADELPHIA, PA.**

It is in its 10th year and the last 4 years it has been given 4 times each Christmas to crowded Churches, while many were turned away. It is made up of living pictures of the story of the birth of Christ with effective lighting and beautiful Christmas music. Offerings for Bethany Orphans' Home were \$179.

Mercersburg Classis has had for a number of years an enviable record in the payment of the Apportionments. The Classis stood second in the percentage of the denominational missionary Apportionments paid for the year 1932. Six of the congregations of the Classis paid every dollar of the amounts asked by the Classis and the other congregations, without exception, showed their loyalty by paying large percentages. The fact that one-third of all of the congregations paid their Apportionments in full shows a most commendable spirit of devotion to the denominational work and a willingness to sacrifice.

Sitting with a group of Missionary Administrators during the past week in New York City, Dr. Bartholomew was made painfully conscious of the fact that there is great need for strengthening the financial position of Foreign Missions. Every Board stands in need of more funds and deficits are the common lot of most of the Boards. Dr. John R. Mott, one of the

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ablest and most deliberate leaders of Christian Missions, said: "It is no time for any organization which bears the name of Christ to be satisfied merely with maintaining the status quo. As a matter of fact this cannot be done." He further declared: "The present is also of all times the most unfitting time for a Christian organization to tolerate a deficit."

The following statement was issued recently by Bishop Edwin Holt Hughes and Dr. F. Scott McBride: "At a conference of those charged with the promotion of the National Church Conference on the Prohibition Situation, and of the conference proposed by the Anti-Saloon League Convention, it was decided to have only one conference to be held on March 7 and 8, said conference to be composed of Church leaders and of other advocates of the retention of the 18th Amendment and the laws enacted in support thereof. This action is taken that there may be one united conference in Washington March 7 and 8, the formal call for said Conference to be issued about February 1."

Congratulations are in order for one of the honored members of the "Messenger" staff, who last week was elected President of the Home Missions Council. This important body, made up of representatives of the Home Mission Boards of the various Protestant denominations, has called our veteran Secretary, Dr. Charles E. Schaeffer, to be its President. It will be recalled that some years ago Dr. Schaeffer was challenged to the General Secretariate of this interdenominational body, but preferred to stay at the head of our own denominational work. His many friends will be glad to note this further recognition of the place he has won among his colleagues in this Council.

Christ Church, Littlestown, Pa., Dr. H. H. Hartman, pastor, was crowded on Christmas night when the annual Christmas service was rendered by the Primary, Junior and Intermediate Depts. of the S. S. The Church was beautifully decorated with laurel rope made by two large classes of the S. S. Colored lights added to the beauty. The Primary Dept. was given the usual treat of a box of chocolates and an orange. An offering of \$200 was given to Hoffman Orphanage. The Holy Communion was observed on Jan. 1 and a re-consecration service was stressed. The auditorium was filled and a large number communed. Rev. Dr. F. S. Lindaman, 87 years of age and pastor emeritus, assisted in the Communion service. Three adults were received by letters of dismissal.

In Faith Church, Pen Argyl, Pa., Rev. Wm. H. Brong, pastor, services were held in the afternoon following the regular session of the S. S., when the pastor preached an appropriate sermon on Christmas Day. In the evening, the S. S. presented a Christmas play, "The Christmas Star Shines Today," written by Miss Cordelia Brong, a daughter of the pastor and a teacher of English and Public Speaking in the High School of Collingswood, N. J. It was presented under direction of the choir leader, Mrs. Harvey Dietrich. The Church was filled to the doors and the play was repeated Tuesday evening to afford people from other Churches the opportunity of seeing it, the Church being again filled.

The 2nd annual session of California Classis meets in Ebenezer Church, Shafter, Calif., Jan. 24, 7:30 P. M. Rev. A. Funk is pastor loci and Rev. Francis John Schmuck is stated clerk. The opening sermon will be by Rev. Wm. P. Thiel. Rev. Mr. Schmuck will conduct a Communion service on Wednesday morning, and at the Congregational and Classical service on Wednesday evening the installation of Rev. Mr. Funk will take place. The German sermon will be by Rev. R. Birk and Rev. William P. Thiel and Elder Edwin H. Mettler will take part. There will be sermons on Home and Foreign Missions by Dr. E. F. Enevemyer and Rev. S. Kowta. Revs. J. Mori and K. Namekawa will have charge of the devotions.

On Jan. 8, at 2:30 P. M., the Rev. Henry J. Herber was duly installed as pastor of St. Mark's Church, Lebanon, Pa., succeeding the Rev. Dr. I. Calvin Fisher, who served for 40 years. The Rev. C. B. Marsteller conducted the opening services; Rev. W. D. Happel, Ph.D., delivered the charge to the pastor, and Rev. Pierce E. Swope the charge to the people. Rev. Dr. Fisher and Rev. W. C. Hess conducted the installation service. A large audience was present. In the evening at 7:30 the newly elected pastor delivered his inaugural sermon to a large audience. Rev. Mr. Herber begins his pastorate under most favorable circumstances, having the united support of his new congregation. We bespeak for him a very fruitful ministry in this new field of labor.

Consecration services were held in First Church, Pitcairn, Pa., Rev. Howard F. Loch, pastor, Jan. 1-15, with services every evening except Saturdays. A Candlelight consecration service, written by Mrs. Loch, was held New Year's evening. The Reformed ministers preaching at the week evening services were: Revs. A. J. Herman, J. A. Borger, R. V. Hartman, J. G. Walter, D. J. Wolf, W. E. Reifsnyder, L. G. Novak, and Dr. Mullan; Presbyterian ministers: Rev. Messrs. Colclough and Fawcett. The services closed with Holy Communion on Jan. 15, 5 new members were received. The services were well attended, 10 different classes and organizations attended in bodies, one attending in a body each evening; the addresses were fine, and a deeper consecration on the part of members has been noted, and this was the purpose.

In the Greencastle, Pa., Charge, Rev. G. Ermine Plott, pastor, the Christmas season was observed with appropriate services in both Churches. At Trinity on Dec. 22, a pageant-play was rendered very effectively by the young people. In Grace Church, Christmas evening, a pageant was rendered by the S. S. in a most pleasing manner. Attendance at both services large; offerings for the Hoffman Orphanage. In Greencastle two weeks of union prayer services were held; the 2nd week the services were in Grace Church. All of the ministers of the town took part, and on Jan. 8, in the evening, the guest preacher was Rev. Dr. Herbert Alleman, and on Jan. 15, Rev. Dr. Abdel R. Wentz, both of the Theological Seminary at Gettysburg. At Trinity Church a series of similar services will begin Jan. 22.

The Association of Seminaries, Colleges and Academies of the Reformed Church held its annual meeting at Haddon Hall, Atlantic City, N. J., on Jan. 10. Dr. Chas. E. Miller was elected president for the ensuing year, Dr. Geo. L. Omwake was continued as secretary-treasurer, and Dr. H. J. Benchoff added to the Executive Committee. The address of the evening was given by President Few of Duke University, after which a free discussion was enjoyed. It was most encouraging to note the spirit of courage and optimism in the face of difficult times, and the confident belief that a better age is being born out of the travail of these days. The institutions of higher learning in the Reformed Church are carrying on, and we have much reason to be proud of them.

The Foreign Mission Service for Feb. 12, 1933, entitled "My Father's World", is being distributed among our Churches and Sunday Schools. It is of an unusual character, and will please the eye as well as touch the heart. Dr. A. V. Casselman, associate secretary, has given much thought and labor to its preparation, as also to the Coin Cards which are to be used for the offering instead of envelopes. The second Sunday in February of each year has been set apart by the General Synod as a special time to present the cause of Foreign Missions. It is hoped that all who love the Lord Jesus and pray for the coming of His Kingdom in all the world, will make the best possible use of the materials sent to all our pastors and superintendents.

FOR SALE—1932 Chevrolet Coupe. New tires. Write Rev. R. J. Freeman, 140 N. Second Street, Reading, Pa.

The Christmas season was appropriately observed in both congregations of the Jefferson, Md., Charge, Dr. Atvill Conner, pastor, at regular and special services. At Jefferson on Dec. 18, more than 30 young people rendered a pageant to a large and appreciative audience. This was the first attempt of this group at pageantry and they showed great interest in it and this splendid rendition left a pleasing and helpful impression. On Christmas morning the Beginners, Primary and Junior Depts. of the S. S., under direction of their teachers, rendered a very nice program of songs and recitations before a large audience. At Feagaville, on Christmas Eve, the S. S. rendered the service "Christmas Glory Song," in a very commendable way. Both Churches were suitably decorated and liberal offerings were given for Hoffman Orphanage. Many were the fine evidences of the presence of the true spirit of Christmas.

The Financial Statement of the Board of Foreign Missions for 1932 shows all receipts amounting to \$294,738.85 and all expenditures \$310,295.15. The receipts for 1932 compared with the maximum receipts for 1925 were only one-half of the amount. There is also a shrinkage in the receipts for the same period of one-fifth, as over those of 1931. That the work in our three Missions has been maintained under the most adverse financial conditions is an outstanding feature and deserves mention. To the credit of our secretaries, missionaries and their associates, be it said that they have voluntarily agreed to reductions in salaries. The gains in favorable exchange in Japan, China and Mesopotamia have been of great advantage. Let us not forget that the budgets of the missions and home expenses have been cut to the danger point. We believe that the Foreign Missionary enterprise is helping to forge the chain of love which will bind hearts in all lands to the throne of God.

Rev. G. W. Kerstetter began supply service in Christ Church, Funkstown, Md., in October, and in December an unanimous call was given him to become the regular pastor. The offering at the Christmas program was given the orphans. The winter Communion observed Jan. 1. Mr. and Mrs. Coffman gave a New Year's gift of \$50 toward the debt fund. The new Church was erected and dedicated under the pastorate of Rev. L. Bair and the total debt at present is \$575. Apportionment paid in full. S. S. Literature paid for 1933 and a balance in the treasury. All current obligations paid for 1932. Elder Glenn Williams gave a Christmas party to the children of the community and over 350 were present. They were entertained with moving pictures and special music and each child received a gift. On Jan. 8, 41 members of the S. S. and Church visited the Old Folks' Home, Hagerstown, and conducted a service. All were delighted with the excellent condition in which the Home is kept. Maryland Classis meets in this Church Jan. 30 and 31.

Statistics reveal the sad fact that the benevolent gifts are not keeping pace with the numerical membership or the financial resources of the members of the Christian Church. This is no news to those who handle the funds. If it is true that a large part of the wealth in Protestant countries is in the hands of Christians, then it must be evident that a surprising number of Church members are giving little or nothing to the spread of the Christian religion beyond their own congregations. Why is this so? Do those in charge share the up-to-date facts of the work? Are possible donors made conscious of the greatness of the undertaking? Is the pastor sufficiently wide awake to lead the members out of

their narrow grooves in thought and feeling into the larger dimensions of the Lord's Prayer, "Thy Kingdom come"? Now is the time for "the redeemed of the Lord to say so." What a flood of light will be shed abroad in all our minds and hearts, if we shall speak of the wonder of the Kingdom, and talk of the power of God unto salvation, here and unto the ends of the earth!

The fall Communions of the Coopersburg, Pa., Charge, Rev. Wm. H. Cogley, pastor, were well attended with good offerings. Home Mission Day observed throughout the charge with special offerings. Dr. Wm. F. DeLong delivered an inspiring sermon at Blue Church. Orphans' Home Day also observed with offerings taken for Bethany. Christmas festivals observed in all Churches. At Zion's, Dec. 18, program by the School and special music by the orchestra. At St. John's, Coopersburg, festival observed on Dec. 25, by Beginners and Primary with an excellent program; on Dec. 26 by the Main Church School, which rendered a pageant. At Blue Church on Dec. 26, with entire Church School taking part; special music by the orchestra under direction of Prof. C. D. Ott, choirmaster, organist and director, also pantomime presentations; a watch-night service beginning at 10 P. M., with special program and a social hour. At midnight a devotional service by the pastor, followed by a 5 minute meditative silence and prayer and the singing of a hymn.

In Old First Church, Philadelphia, Rev. G. H. Gebhardt, pastor, encouraging attendances marked the holiday services in spite of heavy snow and inclement weather. At the annual White Gift services on Dec. 18, a "Modern Christmas Parable" written by the pastor, was dramatized effectively and gifts to Bethany and Nazareth Orphans' Homes, Wyncoate Home for Aged, American Mission to Lepers and other local causes was \$501.38. The Official Board voted to pay the Benevolent Apportionment in full, although offerings for 1932 were greatly in arrears of other years. First Church co-operated with other West Philadelphia Churches in observance of the "Week of Prayer" Jan. 1-6. President Judge H. S. McDevitt, of the Court of Common Pleas, addressed the December "Church Night" dinner group, when 150 were present. The pastor recently spoke over Station WLIT, at the noonday service of the Federation of Churches to shut-ins of the city. At the January Communion service, students and visitors from 34 congregations partook of the sacrament. 14 members received; total accessions of the present pastorate, 52. Student minister Clayton H. Ranck addressed the last student "open house" super prior Jan. 8, on "As I See You." The outlook for the new year is most encouraging.

In St. John's Church, Mercer Co., Pa., Rev. Victor A. Ruth, pastor, the Every Member Canvass was held with good results. The Community School of Leadership Training closed its first semester's work Nov. 27, and the 2nd semester opened Jan. 15. The Christmas festival was fittingly observed. The pageant Christmas evening was very effective in spite of the illness of several who had prominent parts. Offerings for orphans more than double that of last year. At the annual meeting Jan. 2, morning and afternoon, a splendid spirit prevailed. Reports were heard from all officers and auxiliary organizations. The winter Communion held Jan. 15. The average attendance at Church services since the beginning of the present pastorate in July last, is 230. In Jerusalem Church, Fredonia, Rev. Mr. Ruth, pastor, since Oct. 1, services have been held every Sunday, alternating morning and afternoon. The attendance has been good. The S. S. is in good condition, and the Young People are active. Workers' meetings are regularly held and are very stimulating. At the annual congregational meeting all were hopeful as to the future and a fine spirit prevailed. The pastor was recently called to the East on account of the death of his father. He appreciates deeply the fine

tokens of sympathy and respect offered by each congregation.

Rev. John S. Hollenbach preached the sermon at the annual Union Thanksgiving services in Immanuel Lutheran Church, Manchester, Md. He also preached at the Washington Co. Consistorial Conference, Keedysville, Md., Nov. 15, and in Christ Church, Cavetown, Nov. 14. Special Christmas activities in the Manchester Charge were well carried out. \$52 were given to Hoffman Orphanage and \$10 to Nazareth Home. The pastor and family were kindly remembered. A new Bulletin Board was installed at Trinity during December, the gift of the C. E. Society, and the dedication was held at the end of the morning worship on Dec. 18. Miss Minnie Zumbrun, Pres. of the C. E., made the presentation speech and Deacon Geo. L. Horich, the acceptance. This Society also contributed \$10 toward the current expenses of the congregation. A short pageant was presented by the G. M. G. in Trinity on Dec. 11. Prof. Charles Forlines, instructor in music in the Hampstead and Manchester Schools, played appropriate selections. A Co-operative Leadership Training School is being held for 6 Monday nights for the Schools of Hampstead and Manchester Districts, in the Hampstead, Md., School Building.

The first Men's Congress held in East Ohio Classis, on Jan. 15, was an unqualified success. The large auditorium of First Church, Canton, Dr. R. W. Blemker, pastor, was filled afternoon and evening with a splendid crowd of the substantial men of that progressive Classis. A Classical organization of the Churchmen's League was effected, which it is believed will mean large things for the future. Elder John B. Mohler presided in the afternoon, with E. C. Greenho as song leader. The afternoon addresses were by Dr. Paul S. Leinbach, editor of the "Messenger", and Rev. C. E. Schmidt, Amherst, O., who gave a history of the wonderful Brotherhood movement in the Evangelical Synod of North America, which now has 30,000 men enlisted. There was music by the Cross Roads Quartet and the Glee Club from New Philadelphia, O. At 5:30 an excellent chicken supper was served to the men and with Prof. Burns of Trinity Church as toastmaster, a post-prandial program of a high order was enjoyed, with music by the Men's Chorus of Sugar Creek and addresses by Wm. Daberk, Geo. W. Ziegler, R. C. Bahler and R. A. Haverman. In the evening Dr. H. Nevin Kerst presided and another address was given by Dr. Leinbach, with music by the North Canton Boosters Octette and the Chorus Choir of First Church, Canton. Dr. Henry S. Gekeler, of the "Christian World", also gave a brief address. It was throughout a very delightful occasion.

Boehm's Church, Blue Bell, Pa., Rev. Edward R. Cook, pastor, participated in the Union Thanksgiving service in Ambler, and on Nov. 27, Thanksgiving was celebrated by the Church, and in place of the sermon the members of the Dramatic Club presented a pageant. Many gifts of food and clothing were brought to the service and distributed to the needy. In the evening the W. M. S. held their Thanksgiving and presented a play. On Dec. 23, the S. S. held its Christmas entertainment in which the various departments took part; offering of \$60 sent to Bethany Orphanage. On Dec. 24, the Junior and Senior C. E. conducted a Candlelight and White Gift service, and the Christmas story was depicted in pantomime directed by the pastor assisted by Mr. Daniel Tippin, organist; Mable A. Walton, soloist; Bessie Dewees, costumer, and the Senior C. E. The gifts took care of the needy families in the Church and 3 families in the neighborhood. The Senior C. E., accompanied by pastor and wife, went carolling from midnight until 5:15 A. M., and at 6 A. M. conducted an early Christmas service. The S. S. and Church combined at 9:30 and the pastor preached the Christmas sermon. Christmas parties were given throughout the week and a Watch



Night service conducted by the pastor and assisted by Y. P. and C. E. held New Year's Eve. It was the first of this type and well attended. Holy Communion Jan. 1. On Dec. 18, the C. E. visited the C. E. of Chelten Ave. M. E. Church, Germantown, Rev. Percy Crawford, pastor. During the service 10 of the young men and women of this C. E. went forward to the altar and took Christ as their personal Saviour. This was a matter over which the pastor greatly rejoiced.

The Christmas celebration at Christ Church, Hartville, O., Rev. A. C. Renoll, pastor, began with a play by the Y. P., on Dec. 23. The Children's division and the Intermediate Dept. rendered a program on Christmas Day. St. Jacob's, Cairo, held their service, "The Spirit of Christ in Christmas," on Christmas at 7:30 P. M. White gifts were featured in each of these services and special offerings by envelope were made for Ft. Wayne Orphans' Home and the Home for the Aged, Upper Sandusky. Decorations were appropriate and unique and the Cairo Church was decorated with white Christmas trees. The annual meetings of both Churches were held Jan. 1, with reports and the election of officers. The Churches rejoice because of the success of their efforts during 1932 and gratefully submit an encouraging report to Classis.

The holiday season in First Church, Shelby, O., Rev. David J. W. Noll, pastor, opened with Holy Communion Dec. 18, with a good attendance. Then followed a Christmas program by the Church School,

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ADDRESS _____

when Santa Claus paid a visit. The services were climaxed by the broadcast over the Shelby, Bucyrus and Tiro Telephone hook-up and was pronounced the best service in the 3 years this program has been given. The annual congregational meeting was held Jan. 10. The pastor is preparing a group of young people for Church membership, with a series of sermons on the Heidelberg Catechism which will find their culmination in the Easter season. At the evening services he is basing remarks on *Dictinal Thoughts*, the 1st, "The Personality of Jesus in Christian Religion." At the midweek service the Gospel of Mark is studied. The pastor reports the following for 1932: pastoral calls, 1,175; sick calls, 325; baptisms, 3; funerals, 7; weddings, 1; confirmed, 5; by letter, 2; by reprofession, 2; adult baptism, 2; communed during the year, 195, out of a membership of 225.

In Carrollton Ave. Church, Indianapolis, Dr. E. G. Homrichausen, minister, the Christmas season was a blessed one. The choir directress, Mrs. Rosalee Spong, directed the pageant-cantata entitled, "Why the Chimes Rang," which was beautifully done. The offering went to the Ft. Wayne Orphans' Home. White gifts were presented in the form of baskets of food, money, clothing, toys, etc., to be distributed to our own needy and to others in the city. The young people caroled Christmas morning at 4 A. M., and had breakfast together at the Church. The annual congregational meeting was an event. The deficit of over \$800 was taken care of and the congregation pledged themselves to raise any deficit at the end of every month. Reports showed that good work has been done. The membership has remained stationary for three years, but the turnover has produced a more substantial membership. Mr. J. M. Bryant has been a great help since he came to us from Bro. Dietz's Trinity Church in Philadelphia. He has rallied the youth, and the recreation center in the gym has been a busy place every Monday night, with volley ball, deck tennis, ping-pong, etc., to occupy the time.

The congregation failed on the Apportionment by \$299, but with the new budget for next year hope to make it 100 per cent, although our canvass was not as promising, due to the many who feel they cannot pledge. We will take what they offer and be satisfied. We plan a mission school for February. Some of the youth are entering the stewardship contest for the first time. We have a dozen youngsters in college. The Scout Troop numbers about 60 boys, with Hubert Vitz, son of the sainted Rev. Mr. Vitz, former pastor of Second Church of the city, as director. The new Girl Scout Troop is going well. The budget has been trimmed. The minister has taken a 10 per cent cut and stands ready to take another. Space and a little modesty forbids telling more about the faithful workers of this Church, which is quite alive, with faces turned forward. "We have not done impossible things but we will try even harder to make the most of our opportunities and to prove faithful"—so reports Carrollton Ave. Church.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

At the quarterly meeting of the Board, 9 children were admitted. Four have already arrived from Dubbs Memorial Church, Allentown.

Due to the decrease of contributions all new projects have been cancelled. The building of a garbage disposal plant, which has been such a great need, has been postponed for the present.

A change has been made in our Sunday program. Our program is as follows: Sunday School, 10 A. M.; Worship Service, 2 P. M.; Christian Endeavor, 6:45 P. M. The reason for the changes are as follows: To enable the superintendent to attend worship services when he represents the Home at a morning service elsewhere. To enable visitors of the children to unite in the worship service. To afford an opportunity to neighboring pastors to visit the Home and

bring a message to the children at the afternoon service.

We shall be happy to hear from any of our friends among the clergy, who can arrange to bring a 15- or 20-minute message to our children on a Sunday afternoon. We cannot pay for such favors, but shall be glad to return the favor. We expect to list all friends in our annual report of this year who have brought messages or programs to our Home.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The annual meeting of the Board of Trustees was held in the private office of the Home on Wednesday, Jan. 11.

The treasurer's and the superintendent's reports showed that the past year was a prosperous one for the Home. While the receipts for maintenance were somewhat smaller than in former years, the current fund showed a small balance at the close of the year. During the year 3 legacies were received, totaling \$10,702.50. For quite a number of years that has been about the average annual income from that source.

The past year marked the completion and occupation of the new building. The Home has now launched out on a larger work. The family is steadily growing in size and that calls for a corresponding increase in the income for maintenance.

One of the subjects which claimed much time and thought on the part of the trustees was the preparation for the dedication of the new building. That occasion calls for the raising of a dedication fund sufficiently large to pay for all building costs and make the Home debt free. The members of all congregations and Sunday Schools will be given an opportunity to share in the establishment of the Home by giving a voluntary offering on or before the dedication of the new building. The meeting was very well attended. The members of the Board expressed admiration of the new building and its serviceable appointments.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dicker, D.D.

THE LOST BOY

Text, Luke 2:43, "The boy Jesus tarried behind in Jerusalem."

We are greatly indebted to St. Luke for giving us a brief glimpse of the boyhood of Jesus, which is the only incident related of Him from the time He was a baby until His baptism and the beginning of His ministry. The years of His childhood and the years of His later youth and early manhood are often spoken of as "The Silent Years," and one writer calls them "The Hidden Years."

Many attempts have been made to fill in these years which God has seen fit to leave unrecorded, and these writers have but proven their folly to speak where God has been silent. The apocryphal stories of the childhood of Jesus are so foolish that they do not bear comparison with the few glimpses of His childhood given us by St. Matthew and St. Luke. We should not try to be wiser than God.

But the anecdote related by St. Luke in eleven verses of the second chapter of his gospel, verses forty-one to fifty-one, is so simple and natural and beautiful

that we do not tire of reading it. Some one has said that St. Luke furnishes us with "one solitary floweret out of the enclosed garden of the thirty years, plucked precisely there where the swollen bud, at a distinctive crisis, burst into flower."

The age of twelve is an interesting time in a child's life. It really marks the transition of life from childhood to youth being followed by "the teen age," about which we hear so much in our day, and which is one of the most critical periods of one's life. Many of you, boys and girls, are just twelve years old, and this story will no doubt mean more to you now than at any other time in your life. You know just how a boy of twelve years feels.

The best thing you can do is to try to be just as nearly like Jesus when He was your age as you can, or what He would be if He were a boy now. He was a natural, healthy, wide-awake, active boy, in many ways just like you are, but He was without sin. He was perfectly good, using His strength and activity in pure and noble ways, in helping His mother, and in just and loving actions towards others.

A Jewish boy at the age of twelve was required to enter into the full obedience of an Israelite and to attend the Passover. He then became a child of the law, somewhat like a catechumen in our day preparing himself for Church membership. An old Jewish writer says, "At thirteen years

of age a boy becomes bound to observe the precepts of the Law."

Joseph and Mary, as devout Jews, went every year to Jerusalem at the time of the Feast of the Passover. This time they took Jesus with them because He was twelve years old. That was a great trip for this wide-awake lad. How His heart beat with joy as He accompanied His parents and the other pilgrims from Nazareth when they started out on their journey of eighty miles to the city of Jerusalem, where the Passover was celebrated. They went through a number of historic places, which were associated with the names of heroes and prophets, and Jesus was doubtless the joy of the journey because of the keen interest which He took in everything.

Dr. Frederick W. Farrar ventures to say: "He was doubtless clad in the bright-colored robes of an Eastern boy—in red caftan, and gay tunic, girded with an embroidered sash, and covered, perhaps, with a loose outer jacket of white or blue." But he is so cautious as to use a "perhaps."

The celebration of the Passover was no doubt a very interesting ceremony to Jesus, who took part in it for the first time. There were probably many questions in His mind, and He was deeply impressed with the sacrifices and their meaning. When the Feast was over and they were ready to go home, "the boy Jesus

tarried behind in Jerusalem," but they did not know it at the time because they supposed Him to be with the other children in the company.

But that evening, when the caravan stopped for the night, Jesus was missing, and His parents were greatly troubled. There are too many persons in our day who make the same mistake that Joseph and Mary made. They suppose Jesus to be in the company. Mary was a good woman, but in supposing Jesus to be in the company she was mistaken. The reason there is so much indifference on the part of Church members, so much worldliness, so much discontentment and unhappiness, is because there is too much supposing and not enough certainty about the presence of Jesus. You must be sure that He is with you and that you are with Him, then all will be well.

Early the next morning Joseph and Mary turned back again toward Jerusalem, looking for Him everywhere with sad and anxious hearts. It was probably evening when they came back to the city, and they were not able to continue their search until the next morning. They looked for Him among their relatives and friends, but could not find Him. Remembering how interested He was in the temple, they looked for Him there and found Him after three days of absence.

Joseph and Mary did the right thing when they found that they had lost Jesus: they started out to seek for Him. And that is just what any one else must do who has lost Him—seek Him. He Himself says in His Sermon on the Mount, "Seek, and ye shall find." Jesus was not lost, but they had lost Him. He seemed perfectly at home in the temple, sitting among the rabbis, both hearing them and asking them questions. He seemed to know so much more about the Scriptures than the average boy, and showed so much wisdom in His questions and answers, that everybody who heard Him was surprised at His understanding and His answers.

Mary was very happy to find her lost boy and went up to Him and said, "Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing." And He said to them in surprise, "How is it that ye sought Me? Knew ye not that I must be in My Father's house?" It was so natural for Him to be there that He felt that that was the place where they should have expected to find Him. They did not know just what He meant, but His mother kept all these sayings in her heart.

Many persons who had lost Jesus by becoming worldly and sinful, found Him again in the Father's house, in the Church of God, where He may always be found. You, as boys and girls, are not too young to go to Church, to the Father's house, and to find Jesus there. If you give your heart to Him, with its best love and devotion; if you live your life for Him, you will always be happy. And when once you have found Him and have made Him your personal Saviour, I hope you will never lose Him.

The story is told of a boy who was lost during the great World's Fair at Chicago. He was thirteen years old, and his father was an inventor. Some one asked the father, "Where shall we look for him?" He replied, "I'll try the Electricity Building. That boy of mine thinks electricity, reads electricity, talks electricity, and understands electricity far better than I do. Steam I can handle; but lightning is too much for me." They found Sam in that upper room of the Electricity Building, sitting among a group of thoughtful-faced men, leaning forward, his whole face alight and alive as he listened to the discussion. He afterward said to his father, "And once in a while I asked a question, and those men explained things to me just as if I was one of them."

St. Luke tells us that when Joseph and Mary found Jesus, He went down with

them to Nazareth; and He was subject unto them.

Wife: "I took the recipe for this cake out of a cook book."

Husband: "You did quite right! It should never have been put into it."

TRY THIS GAME

"Aunty," said Harry one evening, "do you know any more number games? You taught us one a long time ago, you know."

"Did I? I do not remember. What was it?"

"Why, to think of a number and double it. Then you gave us some number to add to it. We divided by two, and then took away the number we thought of, and the remainder was always half of the number you gave us to add. I've puzzled lots of boys with it."

"Oh, yes!" said Aunt Louise, "I do remember, and I know another. Think of a number."

"All right," said the children.

Harry thought of eight, Helen of three, and Louise of six.

"Multiply by three."

"Nine," thought Helen.

"Add one to what you have now."

"Ten," thought Helen.

"Multiply that by three."

"Thirty," said Helen, but so softly that no one heard her.

"Now add the first number that you thought of."

Harry had eighty-three, Louise sixty-three, and Helen thirty-three.

"How many figures are there in the number you have now?" asked Aunt Louise.

"Two," said all the children together.

"The last one is three, and the first is the number you thought of."

"So it is," said all the children, Louise adding, "There is some magic about you, aunty."

"No," said Aunt Louise; "it is the magic of figures. I do not quite see myself why it works out that way, but it always does. If you had thought of one thousand you would have had one thousand at the last."

—Kate Lawrence, in *Picture Story Paper*.

MANY SHALL COME

A Story By

Elizabeth Clarke Kieffer

(Continued from last week)

VII.

"I am sorry to hear it," said Marcus. "He has so much influence for good, that I hate to think that He will risk losing it by such rash talk."

Tertia leaned forward. "Were there many who turned away, John?"

The young man who sat with them looked up. He was a handsome man with a keen, beautiful face, and clear brown eyes with a look of distance in them. Nicodemus and Reuben had brought him with them to the home of the centurion. He was one of the twelve chosen men who followed Jesus, and Reuben had guessed that Marcus and Tertia would be glad to hear him. Caius Claudius was also visiting his brother officer. Several centuries of Roman soldiers had been lent to Herod for work on the roads in Galilee, and his was among them; but he had come up to Jerusalem with a message for Pilate, and was stopping with his friends.

John had been speaking of a sermon which Jesus had preached just when the mob had been most excited by a notable series of miracles. In it He had more definitely claimed for Himself a divine origin than ever before. He had called Himself "the bread of life which came down from heaven," and speaking in

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terms made familiar by the custom of a sacramental meal which was common to many religions, he had said, "He who eateth My flesh, and drinketh My blood, shall live forever." It was this idea which had offended and frightened the people. In the religions to which He apparently referred, it was the body of the god that was eaten. Jesus was, then, evidently suggesting that He was a god. Yet, for the Jews, God was without flesh and blood. They were bewildered by the thought. It savored of blasphemy, and idolatry. Many had turned away.

"Yes," said John, in answer to Tertia's question, "many! There were many left, to be sure, but when you remember that there were five thousand fed, and that their number had been augmented by many more through the night, the few hundreds who were left were scant indeed; and of those who remained, many were cripples hoping to be healed, and others were too stupid even to see why the rest went away. The Master was sad about it. He turned to us twelve, and asked in His quiet ironic fashion, if we did not wish to go, too."

"What did you say?" asked Nicodemus.

"Peter answered for us," said John with a tender little laugh. "Dear, blundering Peter, his impulsiveness leads him into many pitfalls, and yet, when he is moved, he can say the right thing better than we can express it for ourselves. He said, 'Lord, to whom shall we go? Thou hast the word of eternal life!'"

"You believe that?" asked Marcus.

"Oh, yes," said John, smiling at him, "we know that. We have lived with Him."

Here Claudius, who had been silent, spoke. "You are one of the four first disciples, aren't you, John?"

"Yes, I had that great good fortune," the other answered.

"I have seen you with the Master. It is indeed a privilege you have in being so close to Him. Matthew says you are in many ways closer than any of them. I envy you. You may not remember, but once I asked a favor of Jesus—"

Tertia and Marcus looked with curiosity at the centurion. They had not yet spoken with their guest, who had barely arrived and bathed when the three Jews came in. His remark, therefore, came as a surprise.

"Indeed, I remember very well," interrupted John, eagerly. "The Master was pleased with you. He said He had not found such faith in all Israel."

The centurion looked pleased and touched.

"I did not know that," he said. "It did

not require great faith, it seems to me, after all I had seen Him do."

"He said, too," added John, thoughtfully, "that many from the east and from the west should have places in the kingdom, when some Jews were cast out."

"Do you mean," said Tertia, "that He offers His message to Gentiles as well as to Jews?"

"Indeed, I think so," said John, gravely. "Many of His Jewish followers refuse to interpret Him thus, but, it seems to me, He makes little distinction among races. Indeed it is only in this way that I can understand His present journey. He has gone down to the seacoast cities, Tyre and Sidon, and the rest, where very few Jews live. You know," he smiled with a shy humor, "we Jews are great bargainers, and we do not like to live among people who outdo us in our own proficiency, as do these Syro-Phoenicians. This aside from our ancestral enmity with them."

Marcus laughed. "And yet Jesus is going there, is He?"

"Yes," said John rising, "and that reminds me of my duties. I am only at Jerusalem on an errand, and I must now bear a message to Mary and Martha, the sisters of Lazarus, and then set off as quickly as I can to join Jesus and the twelve. I do not know if you have met the Master's dear friends at the house of Lazarus?"

"Indeed, yes," smiled Tertia. "I think little Mary is as charming a child as I ever met. She often comes to see me, and brings me flowers from her lovely garden, and her tales of Jesus are as lovely as the flowers. I like her sister Martha, too, and Lazarus is a fine young man, but Mary is my pet."

John smiled. "Jesus loves her too," he said. "He has watched her from babyhood, and taught her His beautiful doctrines as she grew. She is a princess of the kingdom of heaven."

"Then you have royalty in your kingdom?" Tertia laughed.

John laughed with her. "Any follower of the Christ may become a prince in the kingdom," he said. Then more seriously, "I suppose you understand what the kingdom of heaven is?"

Marcus said gravely, "I am not sure I understand completely, but I cling to the words I have heard Him quoted as using, 'The kingdom of God is within you.' Others, I believe, take it more materially."

"Others will be disappointed, then," said John. "Farewell, noble Roman, you are not far from the kingdom."

He left them, smiling. When he was gone, Marcus turned to his Roman guest, while the two Jews listened, also eager for an explanation. "What is all this about you and Jesus?" he asked. "Have you turned Jew?"

Caius laughed, without self-consciousness. "Some people might think so," he said. "At least, I have, in my own small way, imitated the great Herod, but since he built the only temple buildable, I had to be content with a synagogue. At least I shan't have trouble with the Caperneum Jews while I'm in the district."

"And it was for building a synagogue that Jesus commended you?"

"Oh, no! It was because I had faith in His power to heal. I've seen many of His miracles, and I knew what He could do, so when my favorite slave fell sick—you remember Apollos, don't you?—of course I thought of Jesus. But I'm a coarse, common fellow. You know my father was a freedman. I always wonder that you and Duilia receive me, and it didn't seem right that a Man who commanded demons and spirits should come into my house. And indeed why should He trouble himself. When I want one of my soldiers to do something, I don't go out and hunt him, and then stand over him while he does it. I just send word, and he does as he's told. It was the same with Jesus, so I asked the rulers of the synagogue to go and request Him in my name, to bid the demon of sickness de-

part; and a short time after they were gone, Apollos got better, so I knew He had granted my request. It was very simple."

"Not so simple to me," said Marcus. "Do you mean you really believe this claim of Jesus that He is a God?"

"I am a simple man," said Caius, "theology does not bother me. What I know I know. Jesus of Nazareth has power over the very elements. He speaks as one having authority, and His presence is like that of no man who ever lived. If to be more than human is to be a god, then Jesus is one. More than that, I do not know, nor care. I am trained as a soldier to obey orders, and I have enlisted with Jesus."

"Even if it interferes with your duty to Caesar?"

"If it interferes with my duty to Caesar, which I doubt, I shall resign my commission in the Roman army."

"I admire you for it!" said Marcus enthusiastically. "No one can say that I am not, myself, a friend of this Jesus, whom, by the way, I have not yet seen. But, I must repeat, I am sorry about this latest doctrine. It will do Him no end of harm."

"It will certainly harm Him with the sanhedrin," said Nicodemus. "The very body of our faith, is our belief that God is one and indivisible. We will never countenance blasphemy. It is for this reason, among others, that I have suppressed a disturbing conversation that I, myself, had with the Man. The first passover after His baptism, while He was staying here with Lazarus and his sisters, I came and stayed at the house of Simon, and visited Him by night. You must not think me ashamed, O Roman, but you can realize that it would have been disastrous for the common people to know that a member of a sanhedrin had so far countenanced the new Prophet as to demand a private interview. Jesus Himself realized this, and did not reproach me. He spoke to me, as an educated man, in quite a different tone from that He uses toward the common people, but even for me, His doctrine was beyond comprehension. I was loathe to believe it, but, in the light of His present pronouncement, I know He called Himself the Son of God, and claimed that whoever believed in Him should have eternal life."

"There you have it again," said Marcus, "I can't accept such a claim, and yet I cannot believe the Man is lying. He must believe it Himself."

"I do not question for a moment that He does believe it. And yet He doesn't seem a fool or a fanatic. I admit I'm completely puzzled. Everything else He says rings true, and yet this ridiculous claim throws doubt upon it all."

"If He really meant what He said to me as applying to Himself," said Nicodemus musingly, "then He meant Himself too, in another thing. He said, 'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.' Of course, men can be lifted up in many ways, and He may have meant an exalted rank in the world; but a serpent on a stick, it seems to me, is a poor metaphor for the throne of David. Somehow or other, when He said it, it suggested to me—," he shuddered and lowered his voice—"it suggested crucifixion."

It was Tertia who broke the shocked silence that followed.

"The first thing we heard of Him, was that John called Him the Lamb of God," she said.

(To be Continued)

THE PASTOR SAYS:

A man in the second century complained because his pastor did not visit him when he was sick. Probably, like pastors today, that pastor did not know the man was sick.

—Now and Then.

Laundress (to literary man): "Would you mind not writing poems on your cuffs, sir? Me 'usband is a very jealous man—if you know what I mean."

—Passing Show.

Home Education

"The Child's First School is the Family"

—Froebel

"TOO LITTLE"

Edith Lochridge Reid

When George received a pair of roller skates for a present his mother put them on the top shelf of the closet.

"He's so little, I'm afraid he'll fall and hurt himself," she told the neighbors. But George was no younger than many of his playmates who were either skating or learning to skate.

George had to paddle around in the "baby" pool at the park this summer when other boys of his age were wading up to their knees with shouts of joy in the next larger pool and even learning to swim under the watchful eyes of the life-guard.

George goes to kindergarten and his mother wrote a note to the teacher asking that he be excused from water-color work because he got spots on his blouse. But it was no wonder that George was awkward with the paints at first, for he had never been allowed to use paints at home, only crayons. Always he was "too little."

The whole trouble was that George's mother underestimated his ability at every point. She did not believe he could do anything that demanded additional energy, thought or resourcefulness, and so he seldom tried. When his mother found him safely descending from a tree her first exclamation was "Mercy! You might have fallen and broken your arm!"

Up to that moment George had regarded his climb as a new achievement. He was quite proud of the feat. But now it seemed, according to his mother, that he had done a foolish thing, that he had been saved from injury only by some special agency or good luck, entirely aside from his own caution.

In contrast with George's mother there is Mrs. Everett across the street—cheerful, jolly, encouraging her five-year-old daughter and helping her to enjoy every day.

One morning Ruth wiped the breakfast dishes and put them away on the shelf in the breakfast nook. "This is the first time I ever put the dishes away all alone," she boasted proudly.

"That must be because you're a day older than you were yesterday," smiled Mrs. Everett, and Ruth beamed with delight. She had caught the idea that each day brings new opportunities for progress and new incentives to effort.

On one occasion Ruth decided she would write with her mother's pen and ink. She was really in considerable difficulty when Mrs. Everett discovered her at the desk. But Ruth was not told that she was "too little" to use a pen. Instead, her mother provided a place on her own play table for her to write, and allowed her to practice a little while, each day that she wished to, until she no longer spattered herself and her surroundings.

No child need be told that he is "too little" to do a thing. If he is allowed to try he will find out one way or another for himself. Except where an attempt might be actually dangerous it does a child good to experiment. A few bumps, a little disappointment, will soon be forgotten when he wins one victory.

"Perhaps no movement in modern education strikes more deeply into the heart of civilization or more profoundly shapes and moulds it than the system of early training represented in the kindergarten movement."—John Wesley Hill, Chancellor, Lin-

coln Memorial University, Washington, D. C.

Full information and advice concerning the establishment of kindergartens may be secured from the National Kindergarten Association, 8 West Fortieth Street, New York City.

"But this boy can't travel for half fare," said the railway conductor to a lady. "He's much too big." "He may be now," was the reply, "but he was small enough when we started."—*Children's Newspaper*.

Puzzle Box

ANSWERS TO — DOUBLE-TIED WORD CUBE, No. 35

1. Candy
2. Adore
3. Noria
4. Drier
5. Yearn

WORD SANDWICHES, No. 8

Insert 3 letter words and get five letter words:

1. D—s; insert to tear asunder and get to fall in drops.
2. Y—s; insert a pronoun and get another pronoun.
3. D—d; insert form of the verb "to be" and get ventured.
4. C—d; insert to oar a boat and get a multitude.
5. S—d; insert a dessert and get secretly observed.
6. S—e; insert a small fastener and get backbone.
7. L—s; insert a writing fluid and get parts of a chain.
8. K—n; insert at the present time and get acquainted with.

A. M. S.

POOR HENRY!

Mrs. Peck (after they had retired): "Henry, why do you feign sleep when I want to talk to you?"

Henry: "I am not feigning sleep, my dear; but I fain would sleep."

—*Boston Transcript*.

The Family Altar

By A. W. Krampe, D.D.

HELP FOR THE WEEK OF JAN. 23-29

Memory Verse: The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is Lord even of the Sabbath. Mark 2:27, 28.

Memory Hymn: "My Jesus, I Love Thee."

Theme: Jesus and the Sabbath.

Monday—The First Sabbath

Gen. 1:24-2:3

This week our meditations deal with the Sabbath and its proper observance. It is a very important subject and we are especially interested to know what Jesus taught about the Sabbath and how He observed it. The Jews were very scrupulous about this matter and many of the controversies which the rulers had with Jesus, centered around the question of proper Sabbath observance. Our first meditation takes us back to the story of creation. In it may be found the basis for the institution of the Sabbath. God ceased to work on the seventh day, singled it out as a day of rest and hallowed it. The Sabbath is the climax of this beautiful story. It is therefore of divine origin. It is not arbitrary, but it lies in the very nature of things, that days of labor, should be followed by a day of rest.

Prayer: Heavenly Father, Thou art ever mindful of the interests of Thy children.

Thou hast wisely ordained that one day out of seven be set apart as a day of rest. May we observe the day according to Thy wise purpose. **Amen.**

Tuesday—The Sabbath Commandment

Exodus 20:8-17

No doubt the Sabbath was already known, and in a measure observed as a holy day long before the days of Moses; however, it was Moses who, by divine appointment, gave to the Israelites, the Law of the Sabbath and declared it to be the **Holy Day**. In the decalogue there are two reasons given for its observance: God's resting on the seventh day (Ex. 20:8-11) and the fact, that Israel had been a servant in Egypt, and had been brought out by the mighty hand and the stretched out arm of God (Deut. 5:15). There is therefore, in this commandment, both a religious and a humanitarian motive. The ordinance reveals a deep insight. Unless some time is definitely set for rest and worship, no time will be spent in God's service. Remember the Sabbath Day to keep it holy.

Prayer:

"Again returns the day of holy rest
Which, when He made the world, Je-
hovah blest;
When, like His own, He bade our labors
cease,
And all be piety and all be peace." **Amen.**

LITTLE THINGS

A little joy, a little pain;
A little loss, a little gain;
A little kiss, a tender smile;
These little things make life worth
while.

Some goodly work that we have
done;
Some proof of friends that we have
won;
Eight hours of sleep, then work, and
play,
Complete for us a perfect day.

A restless night, a day of care;
A little worry, silvery hair;
A little sob, perhaps a tear;
No, 'tis not sadness; love is here.

A little home so warm and bright,
And little folks all doing right;
With bits of mischief, joy, and fun,
Compose the lives of everyone.

A little joy, a little pain;
A little loss, a little gain;
A little kiss, a tender smile;
These little things make life worth
while.

—Aletha Jane Reider.

Wednesday—Sabbath Made for Man

Mark 2:23-28

The scribes had added many things to the written law stating in detail what might and what might not be done on the Sabbath. The law was thus made a burden rather than a help and its very purpose was frustrated. On a certain Sabbath the disciples were out walking with Jesus. They grew hungry and began to pluck off some ripe heads of grain, and rubbing them in their hands, ate them. The Pharisees objected to this, for according to their interpretation this was work, and the disciples were therefore desecrating the Sabbath. In His answer Jesus admitted the validity of the law, but He justified the act of the disciples by quoting the example of David. Human need is greater than the letter of the law and we must be more interested in determining the spirit, than in pressing the letter of the law. This is the great principle that Jesus announced in verse 27.

Prayer: Dear Master, we thank Thee for

Thy wonderful teaching. Thou art anxious to make the law a help and a blessing to us. We thank Thee for the Sabbath Day with its special opportunities and blessings. Help us to hallow it and use it for the service of others and Thee. **Amen.**

Thursday—Doing Good on the Sabbath

Mark 3:1-8

It was Sabbath and according to His custom Jesus went to the synagogue. Among the worshipers there was a man with a withered hand. The rulers watched to see if Jesus would heal the man. While urgent works of necessity were, even in the opinion of the Pharisees, permitted on the Sabbath, yet the healing of the withered hand was not exactly a question of life or death, and therefore might be postponed. Jesus, on the other hand, took the position that any work of love, or doing good generally, was urgent and hence permitted on the Sabbath. In His opinion the best observer of the law was the one who used the day for his brother's good. In this particular case of healing the Lord did not do any outward act. In obedience to the word of power: "Stretch forth thine hand," the man proved the soundness of his arm and the effectiveness of the cure.

Prayer:

"O Master, from the mountain side,
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again." **Amen.**

Friday—Healing on the Sabbath

Luke 13:10-17

Again, on another Sabbath day, Jesus was in the synagogue. At this time there was present a woman who had suffered for eighteen years. She was bowed together and could not lift up herself—she had a curved spine, a terrible affliction. Jesus had compassion on her and healed her. In answer to the objection of the ruler of the synagogue, Jesus showed how common sense and human feelings prompted men to take care of beasts on the Sabbath. How much more should common sense and human feelings prevail in the case of the woman! The woman may not have come to the synagogue seeking a cure, but Jesus, whose great heart of love went out to the needy, had to help her, for He knew, that to save a life, was the most loyal observance of the Sabbath, which was designed for real service to God and man.

Prayer: Lord Jesus, Thou art the great physician. Thou hast borne all our iniquities, Thou art able to cure all our diseases. In the days of Thy flesh, Thou didst seek out the needy ones first. Thou dost do that today. We come to Thee and ask Thee to heal us and bless us. **Amen.**

Saturday—Worship on the Sabbath

Luke 4:16-23

We would not do justice to the Scriptures, should we fail to call attention to the fact that the Sabbath was set apart as a day of worship. We are very careful to look upon it as a day of rest and recreation, but we are very prone to forget that it is above all a day of worship. Jesus was always willing to do good, to save a life on the Sabbath, but He was also anxious to worship God in the beauty of holiness. Our Heidelberg Catechism gives us a very fine interpretation of the Fourth Commandment. We would do well to turn to it and read the answer to the question: "What does God require in the Fourth Commandment?" Church attendance is not what it should be, nor what it could be. God has promised to meet with His people, wherever He has recorded His name. We call the Church God's House. Let us meet God there and worship Him.

Prayer:

"Let the people praise Thee, Lord!
Earth shall then her fruits afford,
God to man His blessings give,
Man to God devoted live;
All below, and all above,
One in joy, and light, and love." **Amen.**

Sunday—The Joy of Worship
Psalm 122:1-9

This Psalm is a fitting passage to close the meditations of the week on the Sabbath and its proper observance. The writer gives expression to the joy he experienced when he was permitted to join others in the beautiful worship at the sanctuary. It was not merely from a sense of duty that he went into the House of the Lord, there was a far higher motive that prompted him. His heart was in Zion, he loved the courts of the Lord, he was interested in the welfare and peace of Jerusalem. No wonder his heart rejoiced every time he was permitted to join with others in the worship of the Lord. May God give us grace to find our delight in His worship!

Prayer:

"Before the Lord we bow,
The God who reigns above
And rules the world below,
Boundless in pow'r and love;
Our thanks we bring in joy and praise,
Our hearts we raise to heav'n's high
King." **Amen.**

Mrs. Jones: "Where is the sponge I asked you to buy at the store?"
Sammy: "I couldn't get a good one, they all had holes in them." —**Mich. Farmer.**

Birthday Greetings

By Alliene DeChant Seltzer

Your Birthday Lady has just received her Woman's Missionary Society and Girl's Missionary Guild Prayer Calendar for 1933, and how proud I am that each of the twelve prayers was written by a member of the Girls' Missionary Guild! Nor are all those who wrote them from Pennsylvania, for two are from Wisconsin, two from Indiana, two from Ohio; and one each from Maryland, North Carolina, and California. And Mrs. Evelyn Mess, who designed the cover pages for the 1929 and 1931 calendars, made the cover this year—an etching of Grossmuenser Cathedral. The theme of the Prayer Calendar means much too, and it is so simple that it needs but three words: Search thy heart. Because

my Birthday Club folks are praying boys and girls, I want to share with you Mabel Fend's prayer, for it will help us to make "Christianity . . . abundant in our everyday life," each and every day of this fine New Year:

O Thou God and Father of all creatures, we bow before Thee in Thanksgiving for all Thy gifts. For the radiant beauty of the earth and sky, we thank Thee, O Heavenly Father. Cleanse our hearts that we may truly see Thy wonders all about us. May the freshness of the dawn and the glorious serenity of the sunset, the strength of the hills and the rippling of the streams remind us of Thee.

We are thankful that Thou art not the God of one particular people or place but that Thou art everywhere. As we go forth from our ordinary tasks to re-create ourselves in other surroundings, we would worship Thee there as at home.

May we ever be conscious of Thy presence, for then only can we have life abundant. We pray in the name of Jesus Who came to give us that life.

Amen.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Warning that China will leave the League of Nations unless reasonable progress is made in applying the League's principles in the Far East, has been given by Dr. Quo, the Chinese Minister at London and head of the Chinese delegation to the League Assembly.

After resisting the Japanese 5 hours, Jan. 3, Chinese troops abandoned the walled city of Shantaiwan and fled westward toward the Shi River. The Japanese leaders in North China admit the capture of Shantaiwan is the first move in their campaign to annex Jehol Province to their State of Manchukuo.

Mrs. Minnie D. Craig, of Esmond, prominent in State Republican circles of North Dakota and a member of the Legislature for 10 years, was elected Speaker of the North Dakota House. She is the first woman in such office in the country, it is thought.

Jack Pickford, brother of Mary Pickford and once a famous film star and producer, died in the American Hospital, Neuilly, France, Jan. 3.

Wilhelm Cuno, managing director of the Hamburg-American Steamship Line and former Chancellor of the Reich, died suddenly at Hamburg, Germany, as he was about to depart for a long vacation for his health.

Seventeen men were lost Jan 4, when the \$20,000,000 luxury liner L'Atlantique, pride of the French South American service, was abandoned, ablaze from stem to stern, off the Channel Islands.

The bronze medallion of the Woman's Roosevelt Memorial Association was presented Jan. 4 to Amelia Earhart at the first of a series of teas to be conducted by that organization at Roosevelt House, New York City.

John Masefield, British poet laureate, of England, with Mrs. Masefield, has arrived in the United States for a visit. He will give a series of readings from his poems in various cities.

The sudden death of former President Coolidge on Jan. 5 was a shock to the whole people. It brought expressions of condolence from the rulers of nearly all the countries in the world. In the midst of a great throng of mourners the body was laid to rest, on Jan. 7, at the home of his boyhood in Vermont.

The Communist Party of Russia has purged itself of lukewarm members by

ousting about 30% of its rural members. The party is now supposed to have only one billion members.

The Pullman Car Company announces that it has carried 15 million passengers in the past year and that without one fatal accident.

The Mississippi River, which has been out of its banks from Memphis southward, is returning to normal and large numbers of people who had fled for safety are returning to their homes.

The German government has furnished radio music for the German people for 14 years, charging 50c a month for each receiving set. Classic and operatic music has been furnished for the most part; but the people are demanding lighter music and a change is being contemplated.

The farmers of Iowa and several adjoining states have risen in revolt against the public sale of their farms and homes for taxes and mortgage foreclosure.

Secretary of State Stimson has been in conference with President-elect Roosevelt for the purpose of making the latter acquainted with the foreign relations situation before taking office on March 4.

The budget as now before Congress calls for more than a billion dollars for veteran's relief for the coming fiscal year. The protest against this excessive expenditure is becoming nation-wide.

Volcanic eruptions in Southern Chile have become very menacing. The people living near the volcanoes are fleeing in all directions.

The unemployed in the United States numbered 11,590,000 in November. Since then the conditions have become a little better and it is generally believed that the favorable upturn will steadily continue.

According to the census of 1930, the size of the American family has decreased from 4.93 in 1890, to 4.10 persons in 1930. These figures include resident servants and lodgers, but not residents of hotels and institutions.

George Bernard Shaw, the noted British author, is making a tour of the world and will reach America in April. He expects to spend a day in San Francisco and a day in New York.

The League of Nations is debating the advisability of a world-wide agreement to adopt the 40-hour working week. It will also discuss the Far Eastern question and the proposed Economic Conference.

The Irish election to be held on Jan. 24 is being preceded by a vigorous campaign. Former President Cosgrave is leading the party against de Valera and his followers.

Sponsored by the State Press Association, the State of Georgia proposes to raise \$100,000 for the purpose of erecting a miniature "White House" at Warm Springs for the accommodation of Mr. Roosevelt when he comes President.

There are many speculations as to the personnel of the Roosevelt Cabinet on Mar. 4. It is generally believed that Mr. James Farley will become Postmaster General and Senator Carter Glass Secretary of the Treasury.

Former Senator and newly-elected Congressman James W. Wadsworth, of New York, is more and more talked of as the coming leader of the Republican Party.

Last week an Anarchist-Communist uprising in Spain called for severe measures of the government to restore order. Many were killed and injured.

The government of Cuba has put the English language newspapers of Havana under censorship, as the Spanish papers have been during the last three years.

After a poll of the members of the incoming United States Senate, it is believed that a majority will favor recognizing Soviet Russia; but many refused to commit themselves and others were positively against recognition.

Germany came through the year 1932 with a favorable balance in her foreign trade of \$265,000,000, quite enough it is said to cover charges due on her foreign debts.

Woman's Missionary Society News

*Helen B. Ammerman, Editor,
1331 Center Street, Ashland, Pa.*

"The Hand that Rocks the Cradle Moves the World." It is true we have abandoned the cradle rocking habit in this age. As women we have assumed a different and gigantic responsibility, through the suffrage right, in the government of our nation. The following appeal is worthy of sincere consideration and determined action. It comes from Washington, D. C.: "The Woman's National Committee for Law Enforcement, through its chairman, Mrs. Henry W. Peabody, requests Church and Missionary groups of women to send representatives to their state capitals to appear before the Legislatures against the further repeal of state laws, and for re-

storation of those laws where they have been repealed. Unless women are aroused to the danger of the Beer Bill now under consideration in Congress and are ready not only to pray but to act in accordance with plans under way, there is little hope of protection of American homes against this old enemy. Watch for notices of the meeting in your state capital, and prepare to send delegations of women. Representatives of the Woman's National Committee for Law Enforcement will be present to present plans. There will be one day sessions in every state possible."

Women of our Church, if you never did this before, **do it now!** Our future demands it.

A Denominational Memorial. When, on New Year's Day in 1519, Ulrich Zwingli preached his first sermon in Grossmunster Cathedral, Zurich, Switzerland, his break with Catholicism was an unavoidable issue. The truths for which he stood have endured through the centuries and still express the genus of the Reformed Church. No more appropriate design than the Birthplace of the Reformed Church could have been selected for the '1933 Prayer Calendar.' The beautiful cover page etching by Mrs. Mess was taken from a postcard sent to friends in United States by Dr. and Mrs. John Lentz, of Collegeville, Pa., who had the privilege of worshipping in the cathedral. Mrs. Mess, the artist, during a summer in Europe, visited the famous cathedral and made notes and sketches. With this background atmosphere and the hand-colored postcard, she has given a remarkably true picture. The etching is given with the hope that it will be preserved as a constant reminder of Reformed Church heritage." (From the pen of the former editor, Mrs. E. W. Lentz.)

A Magazine for the Blind. With the January issue the long desired Christian magazine for the blind has become a reality. It has been made possible through the John Milton Foundation, and named "The John Milton Magazine." It is published at 210 Bible House, New York City, printed in Braille and is launched with a number of able contributors with permission to reprint articles from leading magazines. A monthly feature will be a Seth Parker installment from the "Christian Herald." Miss Helen Keller wrote a New Year's message, "The Yoke." The magazine will contain the Sunday School lesson with helps. For many years the W. M. S. co-operated with other denominations in preparing literature for the blind. At the Triennial Convention \$20 was budgeted for this new magazine.

Union Thank Offering Services. The 3 Women's Missionary Societies of Woodstock Valley Charge, aided by the G. M. G. and Mission Bands, held their T. O. Services in each of the 3 congregations. The programs were thoughtfully prepared, consisting of special music, reports, addresses by women, and a pageant. Large audiences greeted the missionary workers and the offerings were creditable. Mrs. Yeisley, wife of the pastor, has, within the last year, organized 3 G. M. Guilds, 3 W. M. Societies and 3 Mission Bands, and she arranged and presided at the T. O. Services. The missionary spirit is growing, and though the activities are new to the people there, the contribution to missions will this first year almost equal the amounts paid by the 3 congregations on the Apportionment.

SEVENTY-FIVE YEARS

By R. A. Hutchison, D.D.

The United Presbyterian Church has reached its 75th mile-stone. On May 26, 1858, our denomination was formed by the union of the Associate and the Associate Reformed Churches. The union took place in the old City Hall in Pittsburgh. Special plans are now rapidly progressing to

celebrate this Diamond Anniversary next June 28-July 2. This date has been chosen rather than May 26 to accommodate the three major bodies of the Church in a joint celebration. The three bodies are the General Assembly itself, the Women's General Missionary Society and the Young People's National Convention.

The celebration is to be held in the Syria Mosque, Pittsburgh, Pa. A full program of exercises has been prepared. This program provides for a review and preview of the general features of our denominational work. The program provides one night for a Young People's Rally. It also provides for a Communion season on Sabbath afternoon at 3:30. The Committee is also planning a prayer service in connection with the program. The Committee recognizes that the history and outlook presented in the program can only be made effective by prayer and the presence of the Spirit in the celebration. A special program has been prepared, also, for the use of each congregation in the denomination on Sabbath, June 18. The thought of the Committee is that the congregations will thus be well prepared for the central celebration by this preliminary local recognition of the coming event.

Another important feature of this Anniversary

centers in the Presbyteries and Synods. Each Presbytery has appointed some one well adapted to prepare a History of that Presbytery and the same thing has been done by the Synods. Already some of these Histories have been turned in to the Chairman of the Anniversary Committee. In themselves, they are worth while. The preparation and presentation of these histories have already created interest and enthusiasm in these lower Church courts. This enthusiasm will find expression in the celebration itself and in the years to come.

Our people are reminded by this Anniversary that 150 years ago, in 1782, a union took place between the Associate and the Reformed Presbyteries, the new organization taking the name of Associate Reformed Church. These original members were so similar in history and creed that this 75th Anniversary might well be called the 150th Anniversary of the United Presbyterian Church of North America.

This bare statement of facts may not be especially interesting. When we realize, however, that this Anniversary celebration begins with "Christ, the King and Head of the Church" and ends with an address—"A Forward Look With Christ"—we can readily read into this Anniversary a Christ-centered program for service in the future.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourth Sunday after Epiphany,
January 29, 1933

Jesus and the Sabbath
Mark 2:23-3:6

Golden Text: The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is lord even of the Sabbath. Mark 2:27, 28.

Lesson Outline: 1. Law-keeping. 2. Life-getting.

Jesus and the Pharisees held widely differing conceptions of religion. For Him, religion was the life of the spirit, and for His critics it was a system of laws. They were the official custodians of intricate rules and regulations, the laws of Moses and the traditions of the elders, which must be scrupulously kept in order to merit salvation. They claimed that, if all Israel would keep the law even for one single day, God would surely establish His Kingdom.

Jesus, on the other hand, challenged men to become the true children of their Father in heaven by going to Him in penitent faith. His God was not the stern lawgiver of the Pharisees, but, rather, a gracious love-giver. He proclaimed the religion of the spirit that emancipates men from the bondage of external laws. He sought to engender in men the filial and fraternal spirit that seeks to walk in all its ways according to the will of God, not driven by fear, but under the compulsion of love and gratitude.

The difference between Jesus and the Pharisees was so radical that a conflict was inevitable. No compromise, no mutual concessions can harmonize the religion of life with a religion of law. They differ in their inmost essence. The Pharisees regarded Jesus as a most dangerous heretic who threatened to destroy religion by flouting the sacred laws and ordinances of their people. And to Jesus it seemed that these Pharisaic ecclesiastics were hypocrites in their religion. They substituted the husks and the shell of it for the kernel.

Our lesson consists of several incidents which illustrate this radical difference between Jesus and the religious leaders of His people. They all relate to the Sabbath, which the Jews regarded as one of the

most distinctive and sacred of their religious institutions. Their whole religion centered in the rite of circumcision, and in the observance of the Sabbath. And its very core, perhaps, was the law that protected the Sabbath from profanation. It consisted of no less than one hundred and thirty-seven precepts, every one of which must be scrupulously kept by a righteous man. According to one rabbi, even the sin of idolatry was less heinous than the transgression of a jot or tittle of this holy law. Our lesson tells us how the Master dealt with the crushing burden of these man-made precepts.

I. Law-Keeping. In the first incident of our lesson we see the Master passing through a cornfield on the Sabbath, accompanied by His disciples. To appease their hunger (Matthew 12:1), His companions plucked ears of grains and, rubbing them in their hands, ate the kernels.

This act in itself was quite lawful. According to Jewish ordinances, a hungry man was allowed to pluck grain in any man's field until he was satisfied (Deuteronomy 23:25). Hence the Pharisees could not accuse the disciples of stealing. But, according to their precepts, plucking and rubbing ears of grain was work. It was a kind of reaping and threshing, which was strictly unlawful on the Sabbath. Hence they came to Jesus, asking, "Why do they on the Sabbath-day that which is not lawful?" And the Master defended this innocent and harmless conduct of hungry men in a cornfield by an appeal to history and to prophecy, and by the proclamation of a great spiritual principle.

First, He reminded the Pharisees adroitly of great David's "sacrilege," when, under the stress of hunger, he had eaten the sacred shewbread (1 Samuel 21:1-6). Yet he was justified in breaking the ritual of the sanctuary in order to satisfy a deep human need. Then, according to Matthew's version of this same incident, Jesus turned to prophecy (12:7). He quoted Hosea to show them how utterly their blind legalism and dead formalism perverted the will of God, who desires "mercy and not sacrifice" (6:6).

Finally, Jesus proclaimed a great spiritual truth. He said, "The Sabbath was made for man, and not man for the Sabbath: so that the Son of man is lord even

of the Sabbath." Ultimately His justification of the conduct of His disciples rested, neither on historical precedent nor on prophetic teaching, but on His own spiritual insight into the heart and will of God. That constitutes His final authority in religion. The Son knew the Father. He could distinguish between the dead letter and the living spirit of Sabbath observance. Like everything else that God had made, so the Sabbath ordained by Him was an expression of His love towards men. It was meant to be a day of freedom and blessings, a feast of good things. But the Pharisees had perverted it into a day of bondage and torture, of foolish restrictions and senseless privation. Where God had bestowed mercy, they imposed hardship and demanded sacrifice.

In the second incident of our lesson we find Jesus in the synagogue. There He encountered a man with a withered hand. It may be that the cripple was brought there by the crafty Pharisees to entrap Jesus, for we read that "they watched Him, whether He would heal Him on the Sabbath-day, that they might accuse Him" (3:2).

The Master did not shrink from the test. In cases of emergency, the Jewish law permitted work of healing and helping on the Sabbath. But the withered hand was no emergency case that demanded instant action. Yet it was a case of human suffering and need that commanded the love of the Master. With Him, mercy and kindness always had the right of way. Therefore, though the law strictly forbade it, He restored the paralyzed hand, much to the indignation of the shocked Pharisees. Necessarily, they "held their peace" when Jesus asked them, "Is it lawful on the Sabbath-day to do good, or to do harm? to save life or to kill?" For there is only one possible answer to that question, whether in reason or in religion, and that answer the Pharisees refused to give. Neither the reasonable words of Jesus nor His merciful deed won the hearts of His bigoted enemies. They went out and plotted with the Herodians against the life of the Master (3:6).

These two instances of blind opposition to Jesus' way of life may seem utterly trivial and petty to us. Surely, we say, we are not guilty of such blindness to reason and love. Let us not be too sure of it, however, until we search our hearts. Forms, laws, and ceremonies still play an important part in the religion that bears the name of Christ. Often they still cover and crush the very life they are supposed to express and promote.

II. Life-Getting. What does Jesus mean when He affirms, "The Sabbath was made for man, and not man for the Sabbath"? That spiritual law applies with equal force to all the rites and ordinances of religion, and to all the institutions of man. They were made for man. They are not ends in themselves, but the means to an end. And that end is the good of man. His real and true good, be it noted. The abundant life of a child of God. That applies to all the means of grace, like reading the Bible, using the sacraments, going to Church, or keeping the Sabbath; even as it applies to all our organizations and institutions, to the Church no less than to the family and State, to business and to polities. So far as these things were ordained of God, they are made for man. They are the means through which God would minister His grace to mankind.

There are conscientious Christian people today who, unconsciously perhaps, regard Sunday much as the Pharisees regarded the Sabbath. Some, indeed, demand the restoration of the Sabbath, the seventh day of the week, as the only divinely appointed day of rest. Others lay down petty rules and rigid prohibitions for the proper observance of Sunday. Both classes manifest the legalistic spirit which Jesus met and rebuked in the Pharisees. They magnify the letter that kills the spirit. Their attitude does not aid us in restoring the Sab-

bath to its rightful and helpful place in our life.

Doubtless we need laws for the protection of Sunday as a social and civic institution. In every community there are men and organizations who disregard all the sanctities and wholesome ministries of the day. Under specious pretexts, they seek to destroy it for the sake of profit or pleasure.

But it is one thing to protect Sunday by law against its commercial profanation, and quite another thing to hallow it. No law can teach us, no statute can compel us to consecrate the sacred day to its proper uses. That can be accomplished only by the spiritual apprehension and by the personal application of the Master's great principle. Even in the application of this principle to conduct there may be honest differences of opinion among equally conscientious Christians. It is a principle of life, and not a code of detailed precepts. Jesus, so far as we know, did not give His disciples one single rule for keeping either the Sabbath or Sunday.

At the same time, we have the rich heritage of His own example and of His teaching concerning the Sabbath. Certainly, Jesus hallowed it. Even the empty formalism of the Pharisees He never denounced, except when they questioned or attacked His deeper consecration of the sacred day. He would hardly give His approval to the Puritanical Sabbath, with all its rigid legalism, but who would dare to affirm that Christ would sanction or support the "Parisian" Sabbath—the wide-open menace and nuisance of some of our social reformers and legislators?

The great principle proclaimed by our Lord may not enable or entitle us to write a precise code of precepts for the proper observance of the Sabbath, but it sets before us the Christian Sunday as a day rich with blessing and opportunity for all who seek a more abundant life, physical and spiritual, individual and social, for themselves as well as for the nation.

First, Sunday has its peculiar blessings for our spiritual nature. It invites men to worship God in the fellowship of the Church. All days are holy, and all places are sacred to God's children. But Sundays spent in Church are precious aids in the culture of a sound and strong spiritual life. No really religious man can dispense with that aid. And no communion with God in nature, no meditation at home, no prayer in private can take the place or fulfill the gracious ministry of public worship. After six days of toiling and temptation we need the inspiration and the instruction that come to us in the public worship of God, where our strength is renewed like an eagle's.

The day also brings its benediction to man's physical nature. It is still a day of rest. After the rush and roar of the week, it promises rest from our labors. In our complex life much work of charity and necessity must needs be done on Sunday, even under the rule of Christ's spirit. But there would, and could, be a tremendous reduction of traffic and toil, of industry and recreation (so called) if men understood the benevolent will of God who gave us the Sabbath for our physical rest and re-creation.

Finally, the Sabbath was made for ministering to the social nature and needs of man. It brings a blessed opportunity to men, whom the disintegrating forces of modern life are keeping apart and driving asunder, to strengthen the ties of their common humanity and to rejoice in their fellowship. Chief among these are the domestic ties that bind us into families. Sunday should be made a great home-day, for the cultivation of real comradeship between parents and children, and with kindred and friends. And from the home the true Sabbath spirit should reach out in loving ministries to the poor and needy, the sick and distressed. Thus might the Sabbath be made a Lord's Day, used by man to glorify God.

THE CHRISTIAN ENDEAVOR TOPIC
By the Rev. Charles E. Schaeffer, D.D.

Jan. 29: What Good Is Our Church Doing?
Matt. 5:13-16

Every member of the Church should know at least two things. He should know the organization, the program, the methods of work of his own local congregation, and he should know how his congregation stands related to the work of the Kingdom in general and how it seeks to do this larger work. The lack of interest on the part of so many in the work of the Church is due largely to the fact that they do not know what is going on nor do they know the reasons for certain things that are being done. It is still true, as of old, that "My people perish for lack of knowledge."

The work of every Church takes on a threefold character. This conforms to the threefold ministry of Christ upon earth. Jesus did three things. He preached, He taught, He healed. The Church of Christ is here to continue the work of Christ. Hence, it has a threefold mission. It must preach, and teach and heal. All the work of the Church can be gathered up around these three aspects of ministry. This is what the Church is for, and the degree in which the Church does this work is the measure of its usefulness and of its right to existence in the world. The Church must never be regarded as an end in itself. It is only the means to an end. It is an instrument for the accomplishment of those things which Jesus began to do when He was here upon the earth. When once we get this idea of the mission of the Church we will get rid of some false notions which some people have about the Church. The Church is not a club, not a mere organization, not a coterie of individuals who seek their own pleasure and satisfaction, but an institution founded by Christ Himself to carry forward His work in the world.

There are, therefore, many things which a Church should not do. It is by nature different from other organizations. It should not be converted into a lyceum, not into a theatre, not into a moving picture house. It is not a social hall, nor even an auditorium. There is a field for all these things, but the Church occupies a field of its own. It always loses its influence whenever it seeks to do too much and when it tries to relegate to itself a lot of things done by other organizations.

The Church is, first of all, a place of worship. This still remains the unique function of the Church. No other agency in the world is providing worship for its members. Some one will ask what good is there in worship? Would there be much loss if our Churches were closed? Many people no longer go to Church to worship. Do they miss anything by not going? Worship keeps the consciousness of God alive in the souls of men. It serves to bring us into intimate fellowship with God. It keeps the path of God free and open. Moreover, it fulfills one of the deepest needs of the human heart. As long, therefore, as a Church provides for sincere and devout worship, as long as it leads men, women and children into the presence of God and brings to them a fresh sense of the reality and the work of God, so long the Church is doing a work which is not only good, but which is essential to the development of the spiritual life.

In the next place, the Church is here to teach. Therefore, we have our Sunday Schools and other organizations in the Church, where folks are being taught about God, about Jesus Christ, about the Bible and about the Christian way of life. This is very essential. There is so much ignorance on the part of many regarding the things that pertain to our salvation. Religion is no longer taught in our schools and very little is taught in our homes, and if it were not for the education in religion which the Church offers, our people would lapse back into a state of barbarism. Now we sometimes wonder whether all this is worth while. We seem not to get on very far in this matter, but here are being laid

foundations of truth and character which are abundantly worth while. A Church, therefore, that provides religious education for its people is doing a very good work in the world.

In the third place, the Church is here to heal and help. This phase of its work takes on a more practical nature. Here we may see some more immediate results. In its early day the Church did a great deal of charity. In fact, all of its offerings were given to the poor. It looked after hospitality and cared for the pilgrim and the stranger. So the Church today must still look after the poor and needy, it must care for the sick and for the aged. Consequently we have hospitals and old folks' homes and other institutions in which this healing and helping function of the Church may be performed.

Every member of the Church should know what his particular congregation is doing in this phase of work. A Church stands in a community, not to live off the community, but for it. It should be a great service station from which go out servants of God seeking to help humanity. Too often we try to get people into the Church in order that they may help to support the Church. But the real reason to get people to join should be to increase the number of those who go out to make better the community in which the Church is located.

So also the Church must extend its work out through the world. This enterprise we call "Missions", whether in the homeland or in other countries. Every member should know what his Church is doing along Missionary lines.

When once we get the idea that the Church is in the world to serve and not to build itself up for its own sake, then we will get a new interest in its work and become more loyal and more devoted members thereof.

Let each one of our young people tabulate the definite and specific things his or her Church is doing in the work of the Church. Let each one also set down the things that ought to be done, and then strive to have them done, and all of our Churches will take on greater usefulness and do better work.

QUADRICENTENNIAL OF WILLIAM OF ORANGE

On April the 24th, 1933, the people of Holland will commemorate the birth, 400 years ago, of their national hero, William, Prince of Orange, called the Silent. A committee has been formed in this country to organize the celebration of this event in the United States. The initiative thereto was taken by The Netherland-America Foundation, 551 Fifth Ave., New York City, whose president, Mr. William Van Wyck, has been elected chairman of the Committee. The following organizations are represented on this committee by one or more delegates: *Algemeen Nederlandsch Verbond*, Daughters of Holland Dames, Netherlands Chamber of Commerce in New York, Netherland Benevolent Society, Nederland in den Vremde, the Holland Society, the Reformed Protestant Dutch Church, the Federation of Huguenot Societies in America, the Nieuw Amsterdam Societeit, the Huguenot Society of America, Rutgers University, New Brunswick Theological Seminary, the Netherlands Consulate in New York, the Netherland-America Foundation, and The Netherland Club.

The chief observance of the anniversary in New York will take place on Sunday, April 23, when a service will be held at the Church of St. Nicholas, Fifth Ave. and 48th St., in which the memory of William of Orange will be honored as an early pioneer of civil liberty and religious toleration. His championship of these two causes led to the foundation of the Dutch Republic, but assumed in the course of time a wider significance than a purely national one. It is for this reason that Hollanders and American friends of Holland in this country are anxious to see the Prince of Orange honored in America which owes so

much to the victory of these two principles in the modern world.

Although our own denomination has not been formally requested to share in the "Dutch" celebration, a number of our congregations will undoubtedly feel like noting the anniversary of a man who is held in high honor in the early history of the Reformed Church.

ONE BOOK A WEEK

(Continued from Page 2)

Church is coming at the problem from the wrong end. In taking up the Social Gospel as merely a set of ethical principles, which any well-intentioned group could apply anywhere, instead of transforming individuals into Christians, who try to reproduce the Christ life in all their relationships, the Church has forsaken the original Gospel, for Jesus held, thinks our author, "that no man could express in his social relations a spirit which was not in effect in his personal life."

The time has come for the Church to make everything else secondary and to get back to her apostolic mission of converting souls. The first task will be the converting of Christians—ministers as well as laymen. The will of God for everyone who calls himself a Christian is that his life be dedicated to His will in utter surrender and consecration; "that the Voice of God in prayer should be an abiding reality, to be depended on for every decision; that he be an integral part of a vital Christian fellowship; and that he be used to bring other people to Christ." But of how many of us in the Churches are these things true? We have a lot of sins and we can never know real Christian joy and peace or effectiveness until we confess them and get rid of them. And it is not enough to confess them to God. That is too unreal for most of us. We ought to confess them to one another and seek help that comes from this mutual confession and endeavor after the Christ life. But the way to find the full-orbed, radiant life is to lead some other brother to Christ. Some ministers are beginning to do this and are finding a new wonder and power and success in their work. But the laymen must be enlisted, too, and the readers of this book will be greatly enheartened by Mr. Shoemaker's testimony, born out of long experience in the Oxford Group Movement, that the average layman, although he will fall over with surprise when his minister first mentions religion to him, will be glad that his pastor and best friend spoke to him about his Christian life, and furthermore, more encouraging still, that many, many Christian laymen will be ready to approach other men, seeking their enlistment in a life where sin is absolutely abandoned and service become real.

Mr. Shoemaker naturally illustrates his experience by what has happened at Calvary Church, New York, and the results cannot be lightly passed over. There is the fact that 30 or 40 laymen are giving a large part of their time to the Church in this work for individual souls. Some well-to-do men who had nothing to do are now giving full time, being regular members of the Church staff, but supporting themselves. One business man became so happy in this work that he sacrificed the prospect of a large income to do this work. There are organizations in Calvary Church but they are all rapidly becoming groups for the cultivation of the spiritual life in Christ. I advise, especially those ministers who are discouraged in the success of their work or find indifference or worldliness in the congregations to read this account of what is happening at Calvary Church and in other Churches. It is all in the last chapter, "The New Church."

Mr. Shoemaker believes a revival is on the horizon and that the Oxford Group is the "spearhead which opens the ways," and

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its methods the means by which the Church can relight its own lamp and reach the masses to bring them to Christ. God is trying to reach us. Jesus Christ will not be long content to be neglected by His Church and His world. The awakening is near.

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member training; (3) the development of weekday religious instruction and Vacation Church Schools; (4) an adequate and integrated program of missionary education; (5) an educationally sound program of children's work; (6) effective Young People's work; (7) an extended program of adult Christian Education; (8) the development of Confirmation instruction as a fundamental and strategic opportunity of the Church. It seeks to accomplish these immediate aims through the service of a central office and of a number of departments responsible for special needs.

The work of the Board of Religious Education is directed through its central office, located in the Evangelical Synod Bldg., in St. Louis. The central office maintains a Service Library containing copies of the latest and best texts and helps for every phase of the work. Among the general publications of the Board is the "Evangelical Church School Calendar," published annually for the convenience of the entire Church.

The Evangelical Board of Religious Education has always placed Leadership Training in the forefront of its activities. "Leadership Training" however, is thought of in the broadest terms as being fundamentally a "training for fuller Christian living." That is to say, the basis qualification for Christian leadership is a Christian personality. Any adequate program of leadership training must therefore do much more than train students in the methods and techniques of some particular form of Christian service. It must first of all deepen and strengthen and vitalize their Christian living.

The Board has organized a large part of the available study materials into what is known as the Evangelical Standard Leadership Training Curriculum.

Courses may be taken in local Church classes, community schools and in summer training schools. At the present time the Board of Religious Education conducts eight leadership training schools held in various parts of the United States every summer—Elmhurst, Ill.; Dunkirk, N. Y.; Wichita, Kan.; Faribault, Minn.; Waveland, Miss.; Waco, Texas; Healdsburg, Cal.; and Seattle, Wash. Each of these schools offers 10 days of rich experience in Christian living and great numbers have been inspired through these schools to more faithful service in the cause of Jesus Christ. In 1932, 729 individuals were enrolled in the summer schools and camps. Last year 4,254 Leadership Training credit certificates were issued for courses completed in summer and winter training classes. Leadership training is supervised directly by the central office of the Board at St. Louis.

For the present the department of children's work is being directed through the central office of the Board. The Young People's Department of the Board of Religious Education works in close co-operation with the Evangelical League, the national young people's organization. This office also has direct charge of the boys' and girls' camps. The program of the adult departments lays principal emphasis upon four objectives: Adult Bible Classes, the Home Department, parents' training classes and courses, and the promotion of Christian home life.

The purpose of the Weekday and Vacation Church Schools is the promotion of Vacation and Weekday Church Schools within the denomination. Attendance at Vacation Schools in Evangelical Churches increased 31% over the preceding year. In community and interdenominational schools in which Evangelical Churches participated the increase ran 50%. Pastors' confirmation classes are at present the most widely used type of weekday instruction, although in many cities and towns Evangelical Churches are also co-operating in community plans for weekday religious education. The Board is now conducting a special study of confirmation instruction

for the purpose of developing, if possible, some helpful suggestions for its improvement.

One of the most important departments of the Board's work is the editorial department which is responsible for the publication of a complete series of graded weekly story papers as well as of lesson materials and other teaching helps. In all this department edits 21 religious education periodicals, of which the Light Bearer is the official educational magazine of the Board. This is an attractive forty page monthly publication containing general articles of great practical value to Church School workers, as well as a discussion of several series of Sunday School lessons.

An outstanding forward step of the present year has been the launching of a new series of Evangelical lessons called "Lessons for Christian Living." These lessons are based on the assumption that Christ is Life—and that to be life-centered truly and potently means to be definitely, continuously and intelligently Christ-centered. The primary purpose of the lessons then is to win the pupils to a personal loyalty to Christ and to help them to grow more like Him.

Rev. F. E. McQueen is the editor in charge of religious educational publications, with Miss Marie Rose Remmel, assistant editor in charge of young people's papers, and Miss Rose Marie Kniker, assistant editor in charge of children's papers.

The Department of Missionary Education functions jointly with the corresponding departments of the Board of Foreign Missions and the Board of Home Missions through a missionary education council. It is the purpose of this council to devise and promote a program of missionary education for all departments of the Church School that shall be closely integrated with the on-going educational program.

The Evangelical Board of Religious Education is a member of the International Council of Religious Education and through its co-operation with the Council seeks to make its contribution toward inter-denominational Sunday School work.

BOOK REVIEWS

Old Time Revivals, by John Shearer. Published by The Million Testaments Campaign.

This book gives mere pen sketches of revivals which have contributed largely to the religious life in Great Britain and America. Usually these revivals centered around some great human personalities like Oliver Cromwell, John Livingstone, Jonathan Edwards, George Whitfield, John Wesley, David Brainerd, Charles G. Finney, Robert McCheyne, Dwight L. Moody, R. A. Torrey, Charles M. Alexander and others. Some revivals, like the revival of 1857 in this country, have no great name associated with it. The book contains 112 pages and gives but a glimpse of these great spiritual movements which were the means of arresting the progress of crime and infidelity.

P. J. D.

The Indian as Peacemaker, by Mabel Powers. 223 pp. Price, \$2. Revell.

Here is an Indian trail for which we are particularly grateful. The red man has been so generally pictured as a warrior, indeed, as a lover of war, that it may seem strange to most readers to learn that there is a real peace story connected with the history of the Indians. The writer of this book allows the Indian to tell his own peace story in the history of Indian governments, in the lives of people and near-peace chieftains, in customs, legends, songs and stories. It is a convincing record of the contributions of the red man to the cause of peace.

P.

The Truth of Christianity, by Lt.-Col. W. H. Turton, D.S.O. 499 pp. Wells Gardner, Dorton and Co., Ltd., London.

This is the 11th edition (55th thousand) of this important book, of which the "Messenger" has spoken enthusiastically on former occasions. It is an examination of the more important arguments for and against belief in the Christian religion, and has been commended even by agnostics for its fairness. The present edition has been carefully revised and improved. L.

Social Progress and Christian Ideals, edited by Wm. P. King. 360 pp. Price, \$2.25. Cokesbury Press.

This volume was issued in 1931, but is of perennial interest, and deserves particular study at this time. Its four parts are written by four experts in social service, and the obstructions and conditions of social progress are clearly set forth. James Myers, Industrial Secretary of the Federal Council of Churches, writes illuminatingly on "The Perspectives of Social Progress," Prof. Alva W. Taylor, of Vanderbilt University, on "Obstacles to Progress"; Dr. Wm. P. King, now editor of the Nashville "Christian Advocate," on "Conditions of Social Progress"; and Dr. Howard E. Jensen of Duke University, on "A Forecast of Social Progress." It is a most informative volume for any library. E.

OBITUARY

MRS. WM. A. McCLELLAN

Mrs. Catharine Maria McClellan (nee Runkle), widow of the late Rev. W. A. McClellan and a daughter of the Hon. John K. Runkle and Lucinda (Gahny) Runkle, was born Sept. 30, 1858, and died Dec. 10, 1932, at the age of 73 years, 2 months, and 10 days.

She was united in marriage to Rev. Wm. A. McClellan in 1885. Two children were born to this union, one son, Dr. W. R. McClellan, of Akron, Ohio; and Mrs. Grace Ridenour, of Rockwell, Pa. Two brothers survive, Rev. J. M. Runkle, D.D., of Altoona, and Dr. S. C. Runkle, of Philadelphia; also one sister, Mrs. J. B. White, of State College, Pa.

Mrs. McClellan was a native of Center Co., Pa. She was actively associated in Church work in the community where she was born and reared, and in later years her life was spent as a minister's wife and faithful helper.

Services were conducted at the home Sunday evening, Dec. 11, by her pastor, Rev. A. S. Kresge. The following Monday the remains were taken to the Reformed Church at Tusseyville, Center Co., Pa., where services were conducted by Rev. Delas R. Keener, of Centre Hall. Revs. Albert S. Isendorf and Howard L. Wink assisted. Mrs. McClellan was buried in the Runkle plot in the cemetery at Tusseyville, Pa.

A. S. K.

CURRY E. HITE

Curry E. Hite, a faithful and devoted member of St. John's Church, Hamburg, Edinburg, Va., suddenly departed this life at about 5 P. M., Dec. 21, and his spirit took its flight to return to his Maker who gave it. "The Lord gave, and the Lord

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taketh away, blessed be the name of the Lord." His age was 53 years, 2 months and 20 days. Mr. Hite seemingly enjoyed good health. He was a tinner and farmer by trade, a most efficient, and honest and faithful worker. He enjoyed helping his neighbor on the last day of his life, and upon returning home and speaking to his wife regarding the evening's work, he expired suddenly of heart trouble.

Mr. Hite was the son of the late Harvey D. and Mary Ann Hite. His father died when he was a small boy. His mother preceded him to the spirit world only last September. He leaves 3 brothers and one sister, besides his devoted wife, Mrs. Laura Louise Hite, as follows: Isaac M. Hite, Hamburg, Va.; J. W. Hite, Washington, D.C.; Arthur Hite, Los Angeles, Cal.; and Mrs. Otis Wiseman, Cumberland, Md. On Dec. 25, 1900, Mr. Hite was happily married to Miss Laura Louise Emswiler, of Shenandoah County, Va., and with the exception of one year, when they resided in Pennsylvania, Mr. and Mrs. Hite made their home near Edinburg, Va.

About 30 years ago Mr. Hite joined the Woodstock Church, under the pastorate of the Rev. Mr. Skyles and shortly afterwards he moved his membership to St. John's Church, Hamburg, the same county in which he served afterwards as a most faithful and interested officer, as S. S. superintendent, deacon and elder. He was an elder at the time of his departure, and only two weeks ago he had been nominated to serve another term in this capacity. Recently he was elected president of the new Laymen's League. Numbers of times he represented the Edinburg Charge at Classis and always enjoyed going. He was a subscriber of the "Reformed Church Messenger," and recently purchased from the pastor a 1933 Reformed Church Almanac. He had a collection of such almanacs beyond any other man in this section, which showed his interest in his Church. He was a member of the Odd Fellows, and the Mt. Jackson Band. He will be greatly missed.

Funeral services were held at the home and in St. John's Church, Dec. 24, by Revs. O. B. Michael, S.T.D., pastor, and J. Philip Harner, former pastor, before a large conourse of friends and relatives. **M.**

JEREMIAH BEAVER

Jeremiah Beaver, son of Daniel Beaver and Esther (nee Moyer) Beaver, was born in Monroe Township, Snyder County, Dec. 9, 1857. He was baptized in infancy by Rev. J. F. Shindel. He was confirmed in his youth in the Lutheran faith, but joined the Reformed Church when the division was made. On June 17, 1879, he was married to Harriet Louisa Kline by Rev. W. A. Haas. He is survived by his widow and the following children: Ward, of Winfield; Fred, of Fair Oaks; Dr. Norman Beaver, Dallas, Texas; Jacob, at home; Sherman, Selinsgrove; Mrs. Jacob Hummel, Winfield; Mrs. George Heebner, Shamokin, and Mrs. Harry Slear, Sunbury. Also 31 grandchildren, 13 great grandchildren, two sisters, Mrs. Irene Herman, Northumberland, and Mrs. Sadie Dock, Pottsville. Brother Beaver met his tragic death on Dec. 11, when he was struck by a car while crossing the street from his home, and died several hours later. He was aged 75 years and two days.

Mr. Beaver served his Church as elder at various times, was delegate to Classis and Synod, and was teacher of the Adult Bible Class. He was active in Church affairs of all kinds. He served as caretaker of the cemetery and gave much time and effort when the Church was built and lately remodeled. Rev. H. G. Synder, of Middleburg, assisted by Rev. W. E. Reifsnyder, of McKeesport, officiated at the funeral. Burial was made at Kratzerville.

MRS. ELLA M. WIMMER

The Reformed congregation of St. John's Church, Coopersburg, Pa., the Rev. William

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H. Cogley, B.D., pastor, sustained a severe loss in the death of a beloved member, Mrs. Ella M. Wimmer (nee Christel), on Dec. 24, 1932. She was a life-long member of St. John's. She was born Nov. 13, 1856, and was married Oct. 31, 1882, to William J. Wimmer, who survives, as does also one daughter, Flora M. Wimmer, and a twin brother, Herman Christel, of Reading, Pa.

She was a faithful member in attendance at all Church services, as well as the Church School. She was a charter member of the W. M. S., and had missed but six meetings since its organization, many years ago. She had been in attendance at every meeting of the Tohickon Classical W. M. S. for over 20 years, including the Fall Institutes. Her presence and influence will be sadly missed in all the organizations of St. John's Church, and in the community where she had spent her life-time. She was laid to rest Dec. 29, with her pastor in charge of the service, assisted by the Rev. W. W. Kistler, the pastor of the husband.

W. H. C.

BERTHA K. LEINBACH

There are lives which when ended should be wisely permitted to end; there are stories which demand no retelling; but, thanks to God, there too are some so good and so beautiful that they never die but live on immortally. The example which they have builded with a noble understanding of the Master deserves much more than an obituary. A beautiful and worthy life was the one which demands this tribute. Bertha Kathrine Leinbach was the last surviving child of Rev. Charles H. Leinbach, D.D., who served the Tulpehocken (Trinity) congregation of Lebanon Classis from 1863-1883. She was born at Landisburg, Perry County, Pa.; was christened by Dr. John W. Nevin; and was confirmed into Tulpe-

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hocken Church by her father. She came to the latter place at nine years of age and remained there until almost thirty, spending the interim as a loyal, faithful, and worthy pastor's daughter, active in the affairs of the Kingdom. The writer is sorry that he does not have a more vivid knowledge of her life. This, however, is usually the case if the deceased has attained an age which outlives that of her associates and if a much younger person is called to serve as pastor. Many beautiful stories linger in the hearts of the older members of the congregation tell of a beautiful young girl who marvellously and sweetly sang in the choir of 50 years ago.

For a lady of her time she had a considerable education, acquired in part at Palatinate College of Myerstown, Pa., and she made proper use of it. She taught successfully at Norristown, Media, West Philadelphia, Millersville State N. S., Hagerstown Seminary for Girls, and in her later years at Womelsdorf. After her teaching career ended she moved to the home of her mother in Womelsdorf, where she spent the remainder of her life in peace, solitude, faith, beauty, and contentment. She passed away on Monday afternoon, Dec. 5, 1932, the victim of an automobile accident, dying almost instantly. Last rites were tendered to her on Dec. 10 at the home and at Tulpehocken Church, with interment in the same cemetery. The services and text used by the pastor, Rev. J. Donald Backenstose, were chosen by the deceased herself.

For a special reason of her own, she never used dates and therefore her correct age is unknown, but from a most reliable source it is estimated that her years numbered about 78. She was a good, God fearing woman, who lived and died in the Lord.

—J. D. B.